SCIENCE OF SOUL
(ATMA-VIJNANA)

SWAMI VYAS DEV JI

YOGA NIKETAN TRUST

SCIENCE OF SOUL

[A practical exposition of ancient method of visualisation of Soul]

(ATMA-VIJNANA)

By

Rajayogacharya Bal-Brahmachari
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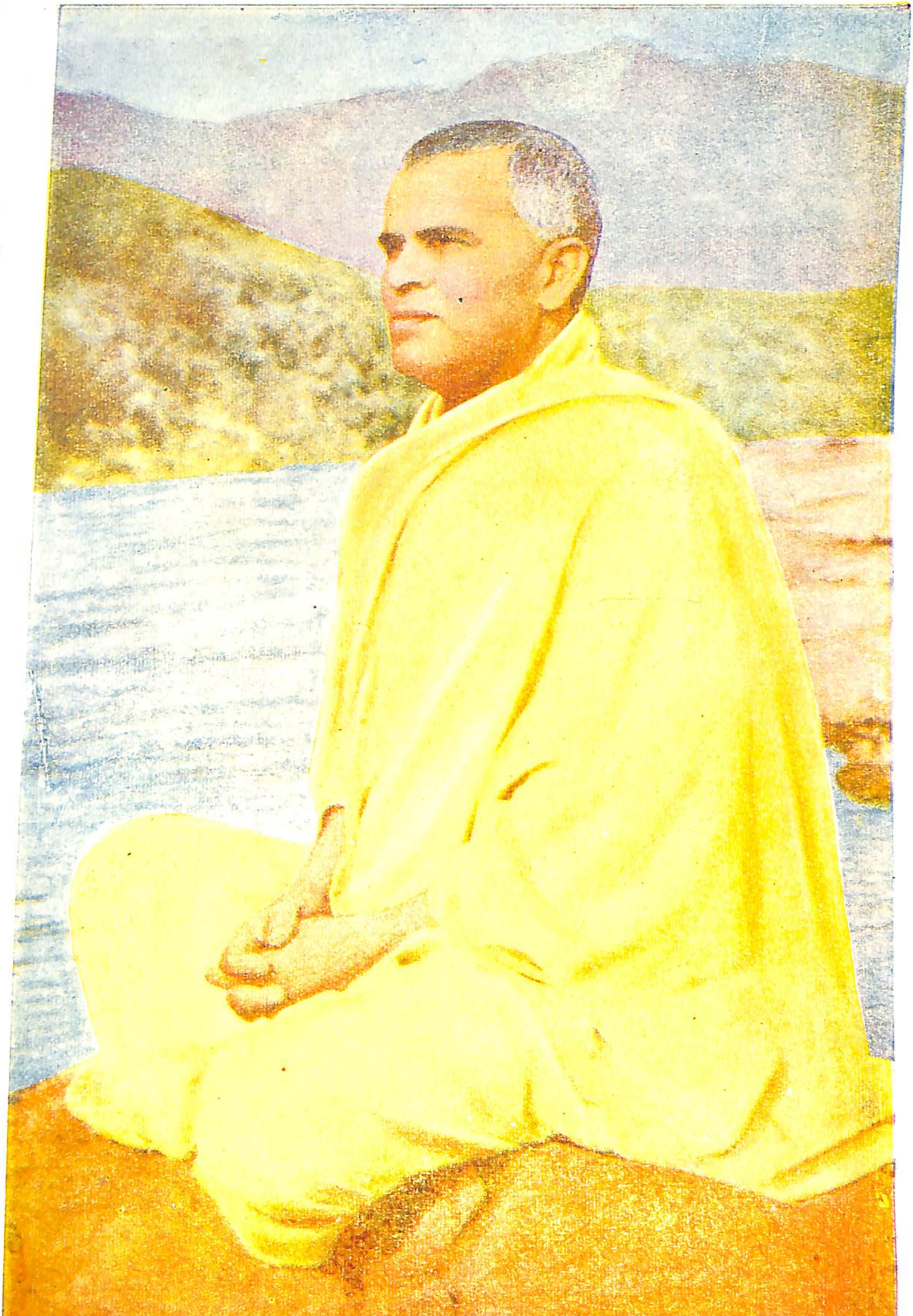
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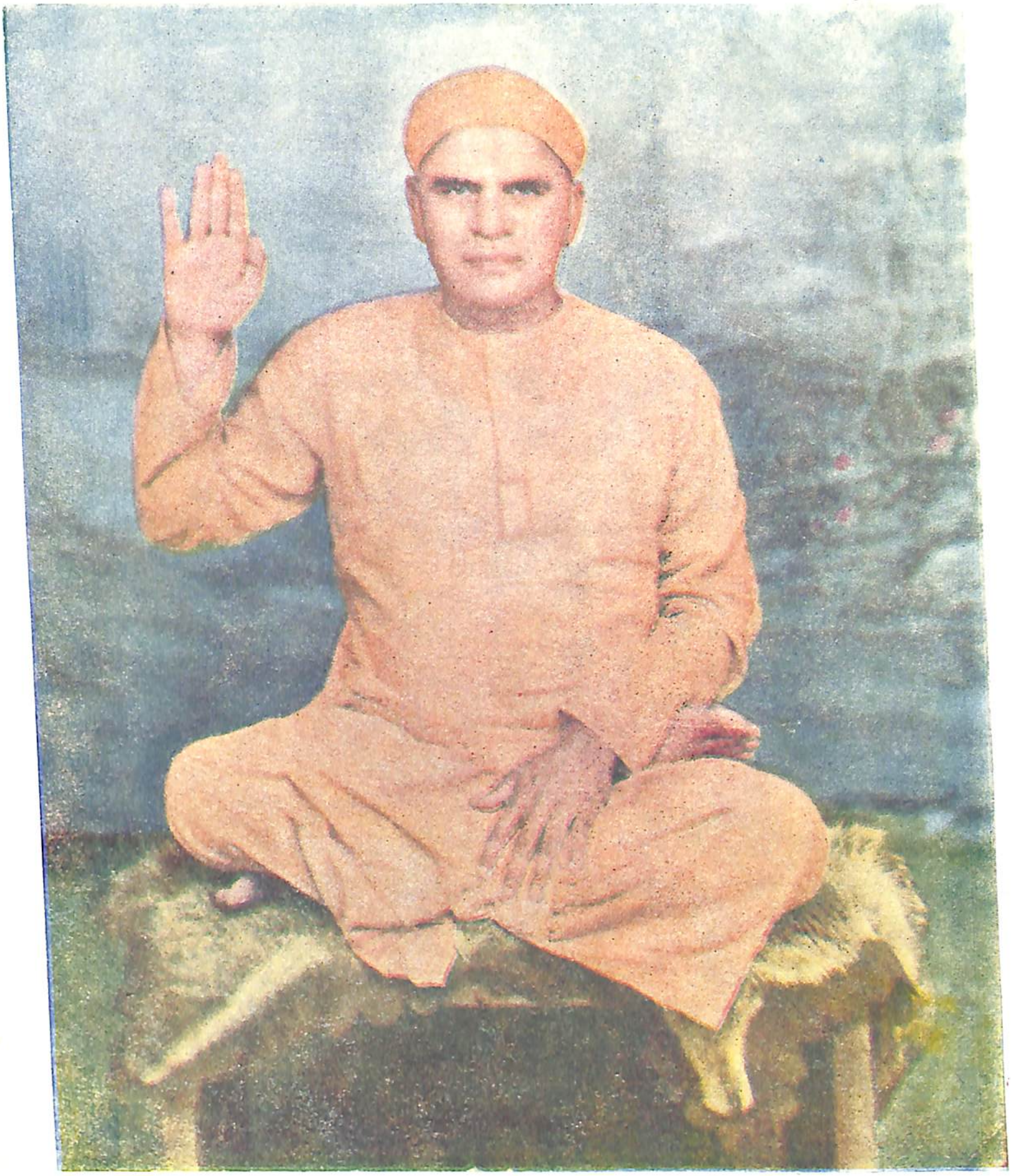
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PREFACE

'Ātma-Vijñāna' (Science of Soul) was first published in Hindi in 1959. Ever since then, there has been a growing demand for an English edition from a large number of people not only in India but also in other countries, who either do not know Hindi at all or are unable to follow the text in its true perspective.

"Seience of Soul" has, therefore, been published in English and is now in your hands. The main credit in bringing out this edition goes to Shree Swami Jyotirmayānanda Saraswati who has taken all the pains in rendering the English translation of my book 'Ātma-Vijñāna'. The task was no doubt arduous. He voluntarily and generously agreed to accomplish it while other highly educated persons known to me were hesitant primarily due to the technicality of the subject-matter.

Shree Swami Jyotirmayānanda was born in the gentle simplicity of a village in Bihar State, India, and was educated in the Science College, Patna. At the age of 23, he developed dispassion from worldly life and was initiated into *Sanyas* by Shree Swami Shivānanda Saraswati Ji Mahāraj of Rishikesh. For some years he studied the Upanishada-s and other scriptures in the Āshram. For a considerable period he was associated with the Yoga-Vedānta University, Shivānand Nagar, Rishikesh, as a professor. He has translated several works of Swami Shivānanda Ji and has travelled throughout India to spread the message of Vedānta.

Swami Jyotirmayānanda is at present in U.S.A. He is the Founder and Director of Shree Sanātana Dharma Mandir in San Juan, Puerto Rico. He is propagating the spiritual message of India. While translating 'Ātma-Vijñāna' he has consulted many of this Western friends and amongst them Shree Leslie Shepard deserves mention. I gratefully acknowledge his generosity and devotion in carrying the spiritual torch.

2021 Vikrami
1964 A.D.

SWAMI YOGESHWARANANDA SARASWATI

A FEW WORDS ABOUT TRANSLATION

It is not an easy task to translate a book, containing several abstract technical terms, from one language to another, when each of the languages has its roots in a different philosophy of life such as Eastern (Indian) and Western. It is hard to find or carve out words conveying the true spirit of the original expression.

For instance, the Sanskrit word "*Dharma*" (धर्म) cannot be translated correctly in English. The words "righteousness", "virtue", "religion" and "duty" have been used by learned scholars but none of these words convey the true spirit of the word "*Dharma*" in its full sense. Even the Indian philosophers have differed in defining "*Dharma*". One has defined it as "that which has in itself the greatest happiness" (यो धृत उत्तमे सुखे). Another has defined it as "that which gives pleasure to many and is of the nature of doing good to many (बहुजनसुखाय, बहुजनहिताय). Still another school of philosophy defines it as that which carries a man to well-being in this world and in his future life or lives. Another definition of *Dharma* given elsewhere is that which can support one in this life in the world by true knowledge and discretion.

Western scholars have tried to interpret *Dharma* as (*i*) that which sustains and holds together; (*ii*) that which helps a man to attain liberation; (*iii*) that whicn makes a man religious and righteous; (*iv*) that which elevates a man and enables him to attain the goal of life; (*v*) that which gives a man knowledge of soul and God.

Needless to say that none of the interpretations given above covers the true and complete spirit behind the word "*Dharma*." Therefore in the English translation of "आत्मविज्ञान" (Sicence of Soul), it is not claimed that the English words in translating the abstract technical terms convey the full meaning of the Sanskrit words of the original text. The words considered nearest to the spirit of original Sanskrit words have been used. A glossary of many of such words has been added at the end of this book for the convenience of readers.

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OM

ॐ त्वं हि नः पिता वसो त्वं माता शतक्रतो बभूविथ ।
अधा ते सुम्नमीमहे ॥ (ऋ० ८-९८-११)

Om ! Twam hi nah Pitā vaso twam Mātā shatakrato babhūvitha,
Adhā te sumnameemahe. (*Rig Veda, 8-98-11*)

O Omnipotent Lord, Thou art the Indweller of all hearts. Thou art verily a father and mother conferring innumerable blessings on all. Therefore I bow down to you with a pure and humble mind. O Purifier of the Sinful ! Inner Ruler ! Lord of the Universe ! inspired by the desire to help aspirants of spiritual science, I commence to pen this book so that humanity may be blessed through self-realisation. I beseech Thy blessings for success in this task.

YOGESHWARANANDA SARASWATI

Good Wishes and Blessings

for

Shrimati Gauri Bai

(Daughter of Seth Shiv Sahai Mal Chandak)

Shrimati Gauri Bai is the daughter of Seth Shiv Sahai Mal Chandak, the grandson of Rai Bahadur Narsingh Das of Amritsar. At the time of his death, Seth Shiv Sahai Mal bequeathed his property worth several lakhs of rupees to Gauri Bai. Gauri Bai was married to Seth Sohanlal Bagri, son of Seth Manmal of Bikaner. Seth Sohanlal's was a family of great renown and fortune. Whenever Seth Sohanlal would come to Amritsar, we would be together for daily walks and would have a discussion on religious matters. There was between us great mutual regard and love. I had come to know Seth Shiv Sahai Mal in 1919 and ever since then Smt. Gauri Bai has treated me like her elder brother. I used to stay with Seth Shiv Sahai Mal for months together. All my expenses used to be borne by him. I was in Uttar Kashi when he passed away. Seth Shiv Sahai Mal had instructed his daughter to continue bearing my expenses as before. Accordingly, Smt. Gauri Bai has continued to do so, carrying out faithfully the wishes of her father.

I did not have any use for the money I used to receive. So, I saved it with a view to bring out a publication the credit for which would go to Smt. Gauri Bai. Accordingly, the second edition of 'Science of Soul' is being brought out with that money.

Seth Sohanlal Bagri passed away at the young age of 29 years, leaving behind two sons and two daughters. His elder son, Seth Mohan Lal is in business in Bombay and has two sons and two daughters. Seth Raj Kumar, younger son of Seth Sohanlal Bagri, lives in London and does business there. Both of these brothers are affluent, scholarly, religious and thorough gentlemen who are always ready to help other fellow beings. Smt. Gauri Bai is a deeply religious lady, devoting herself to the worship of the Lord. She is a philanthropist and is dedicated to pious deeds. I pray to God for Smt. Gauri Bai and her family ! May they enjoy good health, long life, affluence and prosperity ! May they ever have a life of peace and prosperity !

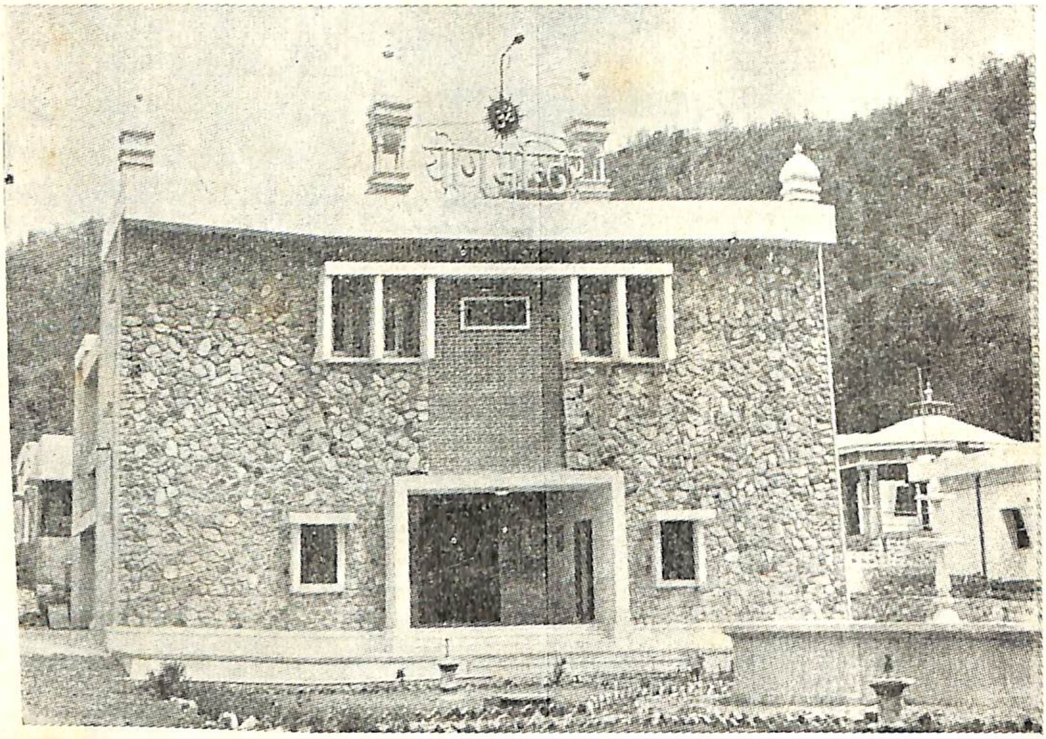
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Shrimati Gauri Bai, daughter of Seth Shiv Sahai Mal Chandak (grandson of Rai Bahadur Narsingh Das of Amritsar).

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FROM THE PUBLISHERS

India has led the world in spiritual thought from times immemorial and the science of *Yoga* has been developed by her seers and bestowed upon the rest of the world.

The sacred *Vedas* have also mentioned this science at several places, such as:

"युक्त्वाय सविता देवान्त्स्वर्य्यतो धिया दिवम् ।
बृहज्ज्योतिः करिष्यतः सविता प्रसुवाति तान् ।।"

यजु० अ० ११, मं ३

Practice of *Yoga* is the only royal road which enables man to attain the goal of his life—liberation and God realization.

Of all the seers India has produced in this field, *Maharshi Patanjali* is at the top and his book *Yoga Shastra* holds the unique position among the books available on the subject; the aim of the scienee has been aptly described by him in two aphorisms :

"योगश्चित्तवृत्तिनिरोधः ।" योग० प० १, सू० २

Yoga is restraining the mind-stuff from taking various forms.

"तदा द्रष्टुः स्वरूपेऽवस्थानम् ।" योग० प० १, सू० ३

At that time the seer rests in his own (unmodified) state.

Still these are mere hints on the subject. The method of establishment in one's essential self is not found in detail in the book and a *Sadhak* devoted to *Yoga* is in a fix and is left in the dark for lack of details. The Almighty God with His Grace sends on the earth from time to time great souls to guide mankind and to brighten up the labyrinths of the path. Among such souls we have amidst us, to our good luck, *Rājayogāchrya Bāl-Brahmachāri Shri Swami VYĀSDEV JI Mahārāj* of Gangotri, who has attained realisation of God and on our persuasion has agreed to guide and educate the people, groping in the dark, with practical knowledge acquired by his own long and consistent experiences in *Samādhi-s.*

"परिप्रासिष्यदत् कविः,
सिन्धोरूर्मिविधिश्रितः ।
कारं विभ्रत् पुरु-स्पृहम्……।।"

ऋग्० मं० ६, सू० १४, मं० १

Just as the Lord Himself, on account of His wish for the welfare of mankind, has His presence everywhere like the waves of an ocean, in a like manner, after attaining complete control over senses and their objects and remaining perfectly celibate all his life, His Holiness travelled from

Gangotri to Mānsarovar and Kailash in the North and Rāmeshwaram in the extreme South to acquire all the secrets of *Yoga*. After having practised *Yoga* for full four decades, His Holiness began to bestow the fruits of his life-long labours upon the *Sādhak-s* for their benefit.

Now at our earnest request the great Saint has written this book 'ĀTMA-VIJÑĀNA (Science of Soul) to serve as a permanent guide for generations to come.

The publishers have great pleasure in presenting an Engligh rendering of the book to the public and have no words to thank His Holiness for the sacrifice of his valuable time from the bliss of *Samādhi-s*. We sanguinely hope that the book will enlighten not only the earnest seekers of truth in India but also those who are anxious to acquire such knowledge in other countries as well.

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INTRODUCTION

In ancient times householders who had completed their family responsibilities and were growing old retired from worldly activities to meditate in the forest. Great *Brahmachārin-s*, religious celibates, inspired by the desire to help the world and attain spiritual realisation, also used to dwell in the forest retreats. Side by side with spiritual progress, they sustained the highest cultural heritage of the race by imparting general education to boys, with an attitude of spirituality. Not only ordinary people but also kings and emperors had absolute confidence that the teachers to whom their boys were sent for education were the best of men in the society. These forest-dwelling teachers were well-versed in secular as well as spiritual sciences. They were supremely dispassionate, self-controlled, masters of the senses, the very embodiment of ethical life, self-realised, compassionate towards all beings, endowed with intuition and subtle vision, well-versed in the science of *Panch-Kosha-s* (the five sheaths) of the individual and the knowledge of the universal *Yoga*, established in *Brahman* (the Absolute), and devoted to the vow of *Brahmacharya* (complete celibacy). They were fully competent to impart the secrets of *Dahar Vidyā*, the science of soul, to humble and qualified aspirants. According to the saying '*Vidyā dadāti Vinayam*' (Knowledge endows one with humility), those great souls, having attained a superhuman state of consciousness, were free from pride, devoid of self-praise, humble and simple. Having approached such *Mahātmā-s* and having become their students, not only the boys of the Aryan race but also all others, young and old, poor or wealthy persons of both sexes, kings and emperors, all approached them as aspirants, and having quenched the thirst of spiritual aspiration used to attain supreme satisfaction.

The national ideals of those times were of a very high standard. That is why the boys of householders endowed with good *Samskāra-s* (impressions) were the embodiment of truth—boys like Satyakāma and Nachiketā. They did not desire anything except the science of *Brahman* (the Absolute). Even learned scholars craved to attain the sublimity of their lives. Today, aspirants should emulate their glorious example and develop humility, devotion to *Guru* (preceptor), truthfulness, virtue, self-effort, right conduct, self-control, endurance and contentment. Because one who is full of vices, who is addicted to evil habits and harsh words, cannot be qualified for such sublime science as this *Ātma Vijñāna* (the science of soul).

Those ancient *Āchārya-s* or teachers received students who were humble, pure, sweet-tongued and gentle. They used to initiate them and

with the commencement of study of the *Veda-s* they imparted to them secular as well as spiritual sciences. Along with their general studies students had to perform *Anushṭhāna*—a religious discipline of repetition of sacred syllables like *'Om'* or the *Gāyatrī Mantra*. Observance of the vow of *Brahmacharya* was compulsory for all. Even very old people used to come for spiritual instruction, and they too had to observe *Brahmacharya* and live as an inmate of the hut with the *Guru* under his guidance. The teacher used to instruct them in the practice of the eight limbs of *Yoga* —*Yama*, *Niyama*, *Āsana*, *Prāṇāyāma*, *Pratyāhāra*, *Dhāraṇā*, *Dhyāna* and *Samādhi* (moral restraints and observances, physical postures, breath-control, abstraction, concentration, meditation and illumination). Day by day, training developed in an atmosphere of *Japa* (repetition of sacred names or hymns), austerity and study of scriptures. The practice of *Āsana* (physical postures) and *Prāṇāyāma* (breath-control) developed *Sharīra Shudhi* or purification of the body, while practice of concentration and meditation developed *Antaḥkaraṇa Shudhi* or purity of heart. In the *Upanishad-s* this tradition of receiving *Brahma Vidyā* by approaching a *Guru* is clearly described. The student has to live with *Guru*, performing *Tapa-s* (austerities and penance) in the form of service of the *Guru*, thereby purifying his heart, and has to learn from him. Disciples derived immense pleasure from serving the *Guru* with body, mind and wealth, by bringing alms, fuel for the fire, and by tending the cows. Thus the heart of the aspirant, rendered pure and soft and having pleased his teacher through service, he was eventually qualified to receive the subtle knowledge of *Brahman*. Just as a cow showers milk on her calf, *Guru* showers the knowledge of *Brahman*, science of Self-realisation, which is attainable by *Samādhi*, on the hearts of these humble students.

O Lord, will those golden days come back to India even now? Yes, those days will come again when the good *karma-s* (actions) of men bear fruit and Thy Grace is showered in motherly compassion. Modern India shall again rise in the firmament of the world as a radiant sun illuminating it with the light of wisdom. We should have faith in this.

Even now there are aspirants who are qualified to receive divine grace—those who have practised *Yama* and *Niyama* (the moral restraints and observances), who have attained dispassion towards the sense-pleasures of the householder's life through study of scriptures and holy association, in whom the fire of spiritual enquiry has been kindled so that they transcend the duties of the world, who are practising wholetime *Sādhanā* (spiritual discipline) of *Āsana*, *Prāṇāyāma*, *Pratyāhāra*, and are developing serenity, self-control, endurance, renunciation of desires, faith and other divine qualities, who are desirous of dedicating the remaining period of their lives in devotion to the spiritual path—such men and women, having lived under the guidance of *Guru* and having received *Guru's* grace and divine compassion shall attain the light of the knowledge of *Ātman* (Soul) and enjoy the supreme bliss of the Lord.

Those aspirants who have knowledge of philosophical truths, and at the same time have raised the level of their lives by the practice of *Yama*, *Niyama*, *Āsana* and *Prāṇāyāma*, will derive much benefit by following the *Sādhanā* described in this book. These practices are possible in the household life also. Difficulty arises in the practice of *Pratyāhāra* or withdrawal of senses, *Dhāraṇā* or concentration, *Dhyāna* or meditation, *Samādhi* or superconsciousness, and in the realisation of supersensuous internal and mysterious truths by the practice of *Samyama* (concentration that combines *Dhāraṇā*, *Dhyāna* and *Samādhi*). Here aspirants sometimes become confused and remain entangled for years without developing further. Whatever little is obtained after much difficully does not satisfy the heart of the aspirant when the attainment is imperfect. The path of self-realisation is not so simple as the general path of devotion, the *Bhakti Mārga*. However, aspirants endowed with dispassion, with excellent virtues, who have studied well and who have burning aspiration, will attain self-realisation through the following method within three years :

First Year

First of all, *Āsana* or physical posture must become steady for at least two hours, and *Prāṇāyāma* or breath-control must be perfected. A *Sādhaka* should then follow the following course :—

1. *Pratyāhāra Sādhanā* (Practice of withdrawal of senses). In this *Sādhanā* the senses are withdrawn from the sense-objects of the outside world and the *Sankalpa-s* and *Vikalpa-s* (thoughts and imagination of the mind) are checked. One learns by constant endeavour to keep the mind free from all thoughts of objects and to maintain the one-pointedness of mind.

2. *Dhāraṇā Sādhanā*. *Dhāranā* or concentration is perfected by centring the mind either on one of the internal centres of the body or on an external object. This is a preliminary step as a help towards the practice of meditation.

3. *Dhyāna Sādhanā*. By the practice of meditation the aspirant enters into the gross part of the body (*Annamaya Kosha* or Food Sheath). Meditation on the gross form of an object constitutes one degree of identification—*Savitarka Samādhi* (Superconsciousness on the reasoning plane).

4. Awakening of *Kundalinī*, the latent divine force in the body, and the piercing of the six *chakra-s* (plexus centres) of the *Sushumnā* (subtle channel of the spinal cord). By the practice of *Savitarka Samādhi* one refines internal realisation.

5. *Prāṇamaya Kosha Vijñāna* (Knowledge of the Vital Air Sheath). By the practice of *Savitarka Samādhi* the aspirant distinguishes between the two sheaths—*Annamaya* (Food Sheath) and *Prāṇamaya* (Vital Air Sheath). He has to realise directly all the knowledge pertaining to the *Prāṇa-s* or vital airs.

Second Year

1. *Brahmarandhra Pravesh* (entry into the Great Hole in the crown of the head). In *Samprajñāta Samādhi* (*Samādhi* with consciousness), by the effort of meditation the *Yogi* enters into *Brahmarandhra* and realises *Manomaya Kosha* (Mind Sheath), *Vijñānamaya Kosha* (Intellect Sheath) and their mutual relationship. Then the next stage of *Brahmarandhra Pravesh* follows.

2. In the *Manomaya Kosha* or Mind Sheath. By *Samprajñāta Samādhi* the *Yogi* has to realise mind, the functions of the senses and the organs of action and the functions of mind (its action of give and take) conjoined with the senses.

3. In the *Vijñānamaya Kosha* or Intellect Sheath. By the practice of *Savichāra Samādhi* one has to realise the functional relationship of mind and *Buddhi* (Intellect). This includes the realisation of gross elements and subtle elements (*Tanmātrā-s*).

4. Attainment of the knowledge of the *Sūkshma Shareera* (Astral Body). The astral body is composed of mind sheath, intellect sheath and the spheres of five *Tanmātrā-s* or subtle elements, and which resides in the *Brahmarandhra* or the great hole in the crown of the head. As aspirant learns to realise the knowledge of the astral body and its functions, how it can be controlled, and the attainments the student can gain through this body.

5. Direct realisation of the gross worlds and the higher worlds, how this science is attained, how one visualises the higher worlds through the astral body.

Third Year

In this year one attains the knowledge of causal body and the *Ānandamaya Kosha* (Bliss Sheath), which includes the knowledge of *Ātman* (Soul) and the abode of *Ātman*. The realisation implies also the realisation of *Brahman* (the Absolute). The method is as under :—

1. Entry into the heart. Through *Savichāra* and *Nirvichāra Samādhi* one attains realisation of the causal body, *Ānandamaya Kosha* (Bliss Sheath in the heart) together with its six constituent elements : subtle *Prāṇa*, Ego, *Chitta*, *Jīva* (individual soul), *Prakriti* (matter), *Brahman* (the Absolute).

2. The knowledge of the mutual relationship of the six factors of the causal sheath. Individual soul and *Brahman* are realised through the causal body, therefore they are considered as factors of the causal body. But they are not related to the causal body in the same way as the limbs to the physical body. While the other four are related as the limbs to the body, the relationship of the causal body and *Jīva* and *Brahman* is like that of a container and the contained (*Ādhāra-Ādheya Sambandha*).

3. By the practice of *Asamprajñāta Samādhi* (illumination without individual consciousness) the *Samskāra-s* (mind impressions) are dissolved or made inactive.

4. Attainment of *Para Vairāgya* or supreme dispassion, that is, detachment from the three *Guṇa-s* (qualities of matter)—*Sattva*, *Rajas* and *Tamas* (purity, passion and inertia). Until all these three are transcended the Soul is bound to worldly experiences.

5. Establishment in the *Swaroopa* or essential nature, by attainment of *Brahma Sthiti* (firm repose in *Brahma*).

The above course is for the best type of aspirants. A medium class aspirant attains the knowledge of one sheath in one year, thus in five years he completes the course. For other aspirants no period is fixed.

Instructions in the practical attainment of these are given at my *Āshrama-s :*

YOGA NIKETAN

1. Muni-ki-Reti (Rishikesh).
2. Uttar-Kashi.
3. Gangotri.

—VYASA DEVA

HOW DID I ACQUIRE THIS SCIENCE OF SOUL ?

To explain this I must describe three major events in my life which should infuse courage and instil faith in every believer in God. These are significant episodes rather than connected autobiography; therefore I shall describe them in brief.

1. Renouncing Home. For the study of scriptures and attainment of spiritual realisation it is absolutely essential to become *Brahmachāri* (celibate), but both these are difficult to accomplish in mundane life. Desire for the spiritual life was intensified by *Satsang* (holy company) of the adorable *Gurudeva* Shri Swami Ramananda Ji Giri. I first had the privilege of his holy presence about fiftysix years ago. At that time I was fourteen or fifteen years old and was studying Urdu and English. This saint used to stay in an orchard on the outskirts of our city, and I used to sit in his company. I am even now much obliged to this Mahatma. But my respected father was opposed to my desire for study of scriptures and God-realisation. One day, in order to avoid much struggle and for the fulfilment of my aim, I took a blanket and a few rupees and left the house at midnight. This took place in the year 1903, in the month of April (*Samvat* 1960, the month of *Vaishākha* according to *Vikram* Era). I went on foot by a path through a forest towards Hardwar. There I spent many months with another *Brahmachāri* of my own age, living upon mere bael fruit in the forests beyond *Sapta Sarovar* and in the *Kajalī-Ban* forest. Though, while studying in Mohan Ashram, I spent several years in search of *yogis*, yet I did not find a *yogi* of my choice. Then, in despair, we both went to Delhi and settled down to study Sanskrit for several years. After that, with the intense desire to study "*Ashṭādhyāyi*" and "*Mahābhāshya*", which are more advanced than "*Sidhānta Kaumudi*", we went to Rāwalpindi and from there started for Kashmir on foot. Having travelled a distance of two hundred miles through the snowy mountains in the winter month of *Māgha* (February), we eventually reached Srinagar in Kashmir.

2. Gurudeva is found. It was during the last week of *Vaishākha* (April), when we were both studying our books seated in "Hajuri-Bag" at about 9 o'clock in the morning, that we heard a voice call : "O *Brahmachārin-s,* what are you reading?" We got up and saw that a resplendent saint of the age of 40-45, with matted locks, wearing nothing but a *Kaupīna* (a small loincloth) on his body was standing before us. He had with him for a seat half of a *Kambal* (woollen rug) which was rolled up in another *Kaupīna*; there was nothing else with him. We prostrated at his feet, and I replied : "We are studying grammar."

"What will you do by studying grammar?"

"We shall study the *Veda-s*, so that we may attain the knowledge of *Ātman* (*Ātma-Jñāna*)."

"There is also a short cut for attainment of *Atma-Jñāna*; it was by this short path that *Dhruva*, *Prahlāda*, *Nachiketā* and others attained *Ātma-Jñāna*."

"O *Mahārāj*, if we also get such *Yogi-Mahātmā-s*, we too shall give up our studies and tread the same path."

This short conversation made a deep impression on us. Then he said in a very affectionate tone: Well, come with me. I shall teach you the means of attaining the knowledge of *Ātman*."

We followed him as if we were charmed by some *Mantra* or sacred hymn. He took us to a beautiful place on the banks of the *Sindhu* river, beyond Gandharbal in the direction of *Sunmārga*. He entered a cave, cleaned it, and we lived there, he himself fixed his seat on the bank of the Sindhu river. He explained to us that during the days of *Sādhanā* we would eat, once a day, only rice, butter and salt, This *Mahātmā* used to get for us ten *chataks* of rice, two *chataks* butter, and salt, daily from the shop of a Kashmiri Pandit six miles away. We used to cook in an earthen pot, and having first served *Mahārāj*, our teacher, we then took our own food. We used to eat on the stones. He ate only half the quantity of food that each of us took. In this way, I and the other *Brahmachāri* continued our *Yoga-Sādhanā* for a month, keeping the cave warm by burning wood. Our daily programme used to change after every seven days as described below.

First Week. Six hours for sleeping; 6 hours for continuous *Japa* of *Gāyatri Mantra* in one sitting posture (we were allowed to change our leg position twice); 2 hours for study of *Yoga-Darshan* (by Patanjal); 2 hours for committing the lessons to memory ; 2 hours for *Āsana-s*, *Prāṇāyāma* and other *Hatha Yogic Kriya-s* (performances); 2 hours for taking bath and answering calls of nature; 2 hours for evening walk and 2 hours for food and rest.

Second Week. In this week we had to do *Japa* of the three *Mahāvyāhriti-s* alone ("*Om Bhūḥ*, *Bhuvaḥ*, *Swaḥ*") continuously for eight hours in one sitting posture, changing leg position once only. The evening walk was dispensed with but the rest of the programme continued as in the first week.

Third Week. Ten hours *Japa* of *Omkār* (*Praṇava*) continuously without changing leg position. During this period the *Japa* stopped several times and I experienced an indescribable stillness. For several hours I was lost in a trance, unaware of anything.

Fourth Week. Now we were trained to sit for twelve hours continuously, engaging ourselves in reducing the *Samkalpa-s* and *Vikalpa-s* (thoughts and imagination of the mind) and being in a state of cessation of thoughts. We used to sit from mid'night to mid'day, and sleep for four hours only. The remaining time was spent in the rest of our pro-

gramme. During this period I experienced such a *Samādhi* that there was no awareness of myself or of the world.

Thus, in this one month I learnt 40 types of *Prāṇāyāma*, 184 *Āsana-s*, *Netī*, *Dhautī* and other *Shat Karma-s*, and committed to memory the *Yoga Sūtra-s* of *Pātanjal* together with their commentaries. With the practice of sitting in one *āsana* for twelve hours continuously I used to get *Shunya-Samādhi* (void-experience) for ten to twelve hours. This was due to the grace of our revered *Mahātmā*.

Out of many miracles and glories I want to mention three wonderful episodes of that *Mahātmā*, who was a celibate from his childhood, effulgent with knowledge, perfectly dispassionate, well-versed in *Upanishadic* wisdom and firmly established in *Brahman*.

Once we requested him for a walk in the forest. He went with us and we walked on a neighbouring hill. We had to run in order to keep pace with him while he was just walking in an easy manner. When we had gone a little way he laughed at the sticks in our hands. "Why have you brought these sticks?" he asked. We said, "To protect ourselves from violent wild animals." Presently a bear emerged from a bush and pounced upon us. But our *Mahātmā* made us throw down our sticks; then making a gesture with his hand he said to the bear "Go, my son." The bear left us and went away jumping and dancing. Thus we saw the perfection of the practice of non-violence (*Ahimsā*).

Once we expressed a desire to eat some sweetmeats. He said in an affectionate tone : "Very well, I will arrange for sweets by the evening." When we were sitting by the fire in the evening he came to us and said : "What sweetmeats would you like to eat?" I said at once : "Sweetmeats of the Ghantewala shop in the Chandni Chowk of Delhi are very nice." (While studying Sanskrit and living in Delhi I had eaten sweetmeats from this shop several times.) He smiled and sat down. He then asked us to wash our faces in the river and come to him. When we came out of the cave we saw a bear roaming away, so we came back in haste. We then saw that *Mahārāj* had in his hand a plate of fresh sweets. He asked us to eat to our satisfaction. Seeing us bewildered and rubbing our eyes, he said : "Are you awake? Eat these sweets." We ate the sweets to our heart's content. They were just like those from the shop I had mentioned. The plate was in his hands while we were eating. When we had finished he asked us to wash our mouths in the river. We hung back a little through fear of the bear. He asked. "Why are you afraid? There is no cause for fear." So we went to the river. We did not see the bear there, but when we came back to the cave the plate too had disappeared; only *Mahārāj* was seated there. This was due to his conquering the gross elements.

Those were blessed days. The joy of his company is indescribable. Though he did not tell us, we inferred from his talks that he was a Punjabi saint by the name of Paramananda Avadhoota. We saw another miracle of his *Samādhi* (trance) in water. This took place on the twenty-

fifth day. A forest officer came to stay in the village of the shopkeeper who supplied our food. Hearing the praise of our *Mahārāj* by the shopkeeper the officer wished us to dine with him. Next day he came with other people at 11 a.m. to fetch us. It was just an hour before our meal time. We went to take our bath with *Mahārāj*, who entered into deep water nearby. When he did not come out for nearly an hour we all became anxious, fearing that he was drowned. At last some people dived in and brought him out of the water, still seated in *Baddha-Padmāsana* posture. After some time he heaved a long sigh and opened his eyes which appeared as if fire was coming out of them. Everyone was frightened to see this, and all were silent. He said: "Why did you bring me out when you knew that I would come myself? Today you will not get any food." Those Pandits begged and pleaded with *Mahārāj* but he turned a deaf ear to all and they had to go away. *Mahārāj* kept us without food for four days and we engaged ourselves in meditation during that time. Then, on the thirty-first day he made us sit before him at night while he showered instructions on us from 11 p.m. to 2 a.m. Then we were directed to rest. We retired, but could not sleep. After an hour or two, thinking that this was time to do *Bhajan* (worship by hymns), we got up and went to wash in the river. We could not find *Mahārāj* at his place. We went back to the cave but could not concentrate on *Bhajan*. When we did not see *Mahārāj* even in the morning we became worried. We went on searching for him for three months, then being still unable to find him we came down from the cave. Several years later I saw him again in Rishikesh at *Basudhārā* for a few minutes, but after that he was never seen again.

3. I meet Satguru. Finding that *Shunya Samādhi* (void experience) alone does not give internal illumination, I went in search of another *Yogī* in the *Ardha Kumbhī* of Hardwar. In this search a saint called out to me on the way to Bhimgoda. His clothes and appearance were not good. He asked for some money which I gave. I sat near him. He then commanded me, as it were: "Go direct to Gangottari; you will be blessed." Having thanked him, I went on towards Uttarkashi. Here, while proceeding up the mountains, a *Vairāgī Yogī* told me that a great *Yogī* had recently come from Tirtha Puri. This *Yogī* usually lived in Tibet. The saint told me: "From Harsil ascend by the side of the river Shyamganga. The path is difficult. If you meet him and if he bestows his grace, you will be blessed indeed."

I had previous experience of travelling in those places. I took with me food for four or five days and started out. Having reached Harsil, I ascended by the side of the river, a place I had not seen before. After two days I left the river bank, ascended the mountain and found a level field with a stream of water. I saw some smoke rising from a nearby cave, went towards it, and saw a small opening where a fire was burning slowly. A radiant *Mahātmā* with a broad forehead and thin body was sitting on a seat made of *Bhojapatra* and wood. Close at hand on the

ground lay a water vessel, a pair of tongs, and an axe. I stood for a long time with hopeful expectation, but the *Mahātmā* did not open his eyes. Then I returned to the stream of water and after taking my bath returned to the cave and sat at the opening. The *Mahātmā* awoke from *Samādhi* at about noon. Seeing me in front of him he asked me in Sanskrit my reason for coming I told him of my search for a *Guru* who could lead me to illumination, and he allowed me to stay with him. I offered *Laddū-s* (sweetmeats) that I had brought with me but he did not accept them. He gave me, on the other hand, some *Kanda* (tuber root), roasted in fire, to eat, and asked me to rest in the cave and meet him again the following afternoon. Next day I did not feel hungry but drank water whenever I felt thirsty. I went to him at the appointed time in the afternoon and sat in front of him in the usual *āsana* (posture) as directed by him. I gazed at him peacefully for a while, then he placed his gracious hand on the crown of my head, over the *Brahmarandhra*. My eyes closed and I attained some unknown state. My body was illuminated as if by an electric light. This light filled the entire body and revealed all its inner state and subtle processes. I went on seeing the very same things that you may all read in this book and visualize by *Yoga*—concentration—within your ownself.

It is twenty-eight years since that time. My enquiries ceased and there was no longer any necessity to go to a greater saint. The cause of this satiety in knowledge is the blessing of that *Mahātmā* and the vision that he showed to me for fifteen hours. From 7 p.m. that evening to 10 a.m. the next day he made me sit continuously in *samādhi* (trance). Next day, when I awoke from *samādhi*, I fell at his feet, with eyes full of tears. Then he said : "Well, now you may go; this much was the science. I have shown you all. Go on perfecting this by continuous practice."

In obedience to his command I have made this science flower and give forth fruit by living in seclusion and observing the vow of silence (*Mowna*) for many years. During this period I also guided other aspirants, helping them to practise meditation. Now, by the blessings of the Lord, with the object of preserving the traditional science of self-realisation, I have described this science in this book and I offer it at the feet of the Lord for the benefit of humanity. I bow in gratitude and with devotion to the lotus feet of those gracious *Guru-s* who instructed me.

Gangottari
1959 A.D. (2016 *Vikram*)

VYASA DEVA

PROLEGOMENA

TRINITY OF BODY AND FIVE SHEATHS

How is *Jīvātman*, the individual soul which is concealed by the combination of three bodies, to be realised? That is the subject of this book. Therefore it is necessary to describe the body in all its aspects and the possessor of the body.

That which is termed "I" or "Me" is, in fact, made up of the aggregate of two *Tattwa-s* (principles)—*Jaḍa* or inert matter, and *Chetan* or consciousness. Consciousness abides in, and is hidden in the matter. The abode—of the conscious *Ātman* (soul) is this body made up of material elements, and is likened to a castle. There are three parts of this castle : the physical body, the astral body and the causal body.

The physical or gross body is the main gate for approaching the soul; we have to enter by this main gate. This physical body is made up of five material elements and is born of past actions. It has two parts—the grosser part is *Annamaya Kosha*. (Food Sheath) and the other is *Prāṇamaya Kosha* (Vital Air Sheath), Together, they offer gross services to *Jīvātman*, Lord of this castle. But this physical body does not have its own strength to serve the soul. This strength or energy comes from another body that abides in the physical body. This is *Sūkshma Sharīra* (subtle or astral body). This astral body is devoid of nerves, veins, arteries or flesh and bones : it is made up of extremely subtle vapour-like element, it is even devoid of limbs but pervades the whole physical body. It is the conductor of the physical body; in other words, all actions of the physical body take place by the energy and the prompting of the astral body alone. But in this prompting two types of energy—knowledge and action—are blended. By the blending of these two forms of energy there arises a force known as life. It is because of this life that the physical body remains alive and performs all its functions.

The astral body also has two parts : *Manomaya Kosha* (Mind Sheath), the action predominating part, and *Vijñānamaya Kosha* (Intellect Sheath), the knowledge predominating part. It is a wonder that this life force too does not animate the astral body, and there is yet another body that pervades the astral body and gives life to it. This is *Kāraṇa Sharīra*, the causal body (also known as *Linga Sharīra* or *Avyakta Sharīra*).

This causal body is much subtler than the astral body. Although it gives energy to the astral body, its own vitality has a different abode—*Ānandamaya Kosha* (Bliss Sheath). This is like a mass of light, yet it is inert; it too does not have its own faculty to generate life-force.

Thus these three parts of the castle of the soul are completely inert as compared to the conscious *Jīvātman.* We see this clearly in our day-to-day life. When a living and moving body suddenly becomes actionless and lifeless, we say in common parlance that the *Jīvātman*, the individual soul, has gone out of this body. It directly proves that it is by the association of this conscious *Jīvātman* that the aggregate of the five sheaths appears to be conscious. It is because of the contact of this conscious soul that energy in the form of *Jñāna* or knowledge, and *Kiryā* or activity, arises from the *Chitta Sattwa*, the pure mind-stuff of the *Ānandamaya Kosha* (Bliss Sheath).

Chitta is the knowledge-predominating part of the *Ānandamaya Kosha. Ahamkāra* or ego which is the aciton-predominating part of the Bliss Sheath, spreads both the types of energy and brings them out of *Ānandamaya Kosha* in the form of *Sūkshma Prāṇa* or subtle vital force. This force enters the astral body with a jerk or push. The astral body becomes alive by this life force and in turn makes the physical body alive and active. This process continues throughout the life of an individual.

The method by which one enters into this castle of the body and gains knowledge of conscious spirit (soul), veiled by unconscious matter is known as *Ātma-Vijñāna*, the science of soul, or self-realisation. The present book gives a detailed exposition of this science.

In this very castle (the body) *Īshwara*, the Lord who controls the entire universe, is also present. That is the experience of all saints and sages. Yet the greater portion of aspiring humanity seeks God outside in temples, mosques, churches, gurudwaras, at Kashi, Jagannath Puri, Kedarnath, Badrinath and other places of pilgrimage. This confusion of God being inside and outside is a great problem and it is at first difficult to discover the truth. Let us consider this problem.

The most authoritative texts, the *Upanishad-s,* declare :

संत्यज्य हृदय गुहेशानं देवमन्यं प्रयान्ति ये ।
ते रत्नमभिवाञ्छन्ति त्यक्तहस्तस्थकौस्तुभाः ।। (महोपनिषद् अ० ६ । मं० २०)

Samtyajya Hridayaguheshānam Devamanyam Prayānti ye, Te Ratnamabhivāñchhanti tyaktahasta Kaustubhāh. (*Mahopanishad, 6, 20*)

The man who having renounced the Lord seated in the cave of the heart, searches for other gods (*i.e.*, goes to other places to find him) is seeking broken glass pieces having thrown away the pearl that was in his very hand. *Ātman* and *Paramātman* (Individual Self and Supreme Self) are very close, yet man is unable to realise them, Why is it so? Because both are extremely subtle. According to *Upanishad-s* :

अणोरणीयान् महतो महीयान् आत्मस्य जन्तोः
निहितो गुहायाम् । कठ० अ० १। व २ । मं० २० ।

Aṇoraṇiyān Mahatomahīyān Ātmasya Jantoh Nihito, Guhāyām.
(*Kathi 1, 2, 20*)

"*Jīvātma* (Individual Self), that is subtle and minute, and *Īshwara* (Supreme Self), who is greatest of all, both dwell in the cave of the heart."

According to these declarations of the *Upanishad-s* this much is evident that (1) *Jīvātmā* is minute, (2) *Brahman* or God is great. They you can decide for yourself which is the right path.

In Kathopanishad the teacher *Yama* (Lord of death) States :

तं दुर्दर्शं गूढमनुप्रविष्टं गुहाहितं गह्वरेष्ठं पुराणम् । कठ० अ०, १, व० २, मं० १२

Tam Durdarsham Gūdhamanupravishṭam Guhāhitam Gahwareshṭham Purāṇam. (*Kathh 1,2,12*)

Jīvātman and *Paramātman* are both so subtle that they cannot be seen by normal vision; they are hidden in the cave of the innermost heart chamber and they are without beginning or end. How beautifully the great teacher presented this truth in a few words. He goes on to describe the fruit of the vision of *Jīvātman* and *Paramātman*—one who realises the divinity knowable by *Adhyātma Yoga* (the *Yoga* of *Ātman*) becomes free from all the pairs of opposites such as *Harsha* and *Shoka* (elation and grief), *Rāga* and *Dwesha* (desire and aversion), etc.

अध्यात्मयोगाधिगमेन देवं मत्वा

धीरो हर्षशोकौ जहाति । कठ० अ० १, व० २, मं० १२

Adhyātmayogādhigamen Devam Matvā

Dhiro Harshaśokao Jahāti. (*Kath 1,2,12*)

Thus the conscious principles abide in the heart—*Jīvātman*, subtle and minute, and *Īshwara*, God, the great who is omnipresent). These are hidden in the treasure-chest of the heart in this body—the castle.

Although we see nine gates (eyes, ears, nostrils, mouth, organs of evacuation and reproduction), in this castle made up of five gross elements yet these gates close after a short distance. We do not see any other gate by which we can enter, and without entry we do not succeed in our purpose of self-realisation. Even the main gate is not apparent from the outside; it is secret and hidden, yet we must enter the castle by this gate only. Hence our *Sādhanā* (spiritual descipline) commences with the *Annamaya Kosha* (Food Sheath). This outer veil has become the main cause of the soul's bondage. Until we acquire the science of the internal and external nature of this sheath we cannot proceed further. Then, having understood its true nature, one should develop *Vairāgya* (dispassion) to wards it. In this way the gross body becomes also an aid in the path of liberation; by realising its unholy and transitory nature one destroys his attachment or infatuation for it. It is because of infatuation born of attachment to the body that one suffers innumerable afflictions, ground by the wheel of birth and death. Our forefathers realised this truth after years of *Yoga-Sādhanā*, and developed the science of soul to save mankind from intense misery due to ignorance. Without *Yoga-Sādhanā* one cannot know the secret of life, nor can one understand the nature of *Ātman* or experience the reality of God in whose governance the entire world exists.

योगाङ्गानुष्ठानादशुद्धिक्षये ज्ञानदीप्तिराविवेकख्यातेः । योग० २, २८ ।

Yogāngānushthānāt Ashuddhikshaye Jñāna-Deeptirāvivek-Khyāteḥ.
(*Yoga Sutra of Patanjal II-28*)

By practising limbs of *Yoga* one destroys the impurities in him, gains effulgence of knowledge, thereby attaining the power of discriminating *Prakriti* (matter) and One's essential nature."

From this point of view *Rāja Yoga* is the best of all methods because it is a straight path. *Rāja Yoga* is the synthesis of the *Yoga* of eight limbs—*Yama*, *Niyama*, *Āsana*, *Prāṇāyāma*, *Pratyāhāra Dhāraṇā*, *Dhyāna*, and *Samādhi*. By practice of the last four limbs—*Pratyāhāra* (withdrawal of the senses), *Dhāraṇā* (concentration), *Dhyāna* (meditation), and *Samādhi* (superconsciousness)—a *Yogi* gradually masters the *Annamaya Kosha* (Food Sheath) and *Prāṇamaya Kosha* (Vital Air Sheath), then one controls the astral body made up of five *Tanmātrā-s* (subtle elements) and the *Divya Vishaya-s* (subtle enjoyments of divine objects by the astral body). Having perfected *Sādhanā* of these four parts by the power of *Samyama* (firm concentration) thus developed, a *Yogi* becomes able to use divine senses. *Taj-jayāt Prajñālokaḥ* (तज्जयात्प्रज्ञालोकः। योग० पा० ३, सू० ५)—"By victory over *Samyama* one attains the light of intuition" (*Pātanjal III-5*). Out of the divine senses the divine eye becomes able to realise all the internal functions ceaselessly performed by *Manomaya Kosha*, *Vijnānamaya Kosha* and *Ānandamaya Kosha*. Human life is based on these functions. The great *Yogi Pātanjal* instructs us: *Tasya Bhūmishu Viniyogaḥ* (तस्य भूमिषु विनियोगः। योग० पा० ३। सू० ६।)—"*Samyama* is to be practised by stages" (*Pātanjal III-6*). A *Yogi* should direct the power of his *Samyama* towards higher states of *Yoga*; in other words, he should go on realising the divine objects, divine functions and enjoyments of the three sheaths (*Manomaya*, *Vijñānamaya* and *Ānandamaya*). He should continue until he attains *Swaroopasthiti* (establishment in essential nature) through discriminative understanding of *Purusha* and *Prakriti* (The Absolute and Matter) which is the highest state of *Yoga*.

We follow *Ashṭānga Yoga* (the yoga of eight steps or limbs); therefore we give a brief description of the first four and a clear and detailed description of the other four so that *Sādhaka-s* can proceed towards self-realisation.* This *Pātanjal* eightfold *Yoga* is a universally accepted system, endorsed in many scriptures as the best means of attaining discrimination of *Purusha* and *Prakriti*.

There are three main grades of aspirants. For the best and the medium type, the first section of *Pātanjal Yoga Darshana* is quite sufficient. For such aspirants: *Abhyāsa Vairāgyābhyām Tannirodhaḥ*—अभ्यासवैराग्याभ्यां तन्निरोधः। योग० पा० १, सू० १२।)—"Practice and dispassion are the main two means for the highest attainment." The entire *Yoga* is summed up by such *Sūtra-s* as: *Yogashchitta Vriti Nirodhaḥ* (*Yoga* 1—2) योगश्चित्तनिरोध:। योग०, पा० १, सू० २।

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*For a lucid description of the eight limbs of *Yoga* and allied subjects please see the author's book *Bahiranga Yoga* (First Steps to Higher Yoga),

"Yoga is the cessation of all the modifications of *Chitta* or Mind", and *Tadādrashṭuḥ Swarupe Avasthānam* (*Yoga*: I, 3) (तदा द्रष्टुः स्वरूपेऽवस्थानम् । योग० पा० १, सू० ३ ।)—"Then the seer rests in his own nature". But in order that even those who have their hearts tainted by *Samskāra-s* and *Vāsanā-s* (impressions and subtle tendencies) of painful *Karma-s* (acts) should not remain without self-realisation, the sages, inspired by compassion for all beings, discovered the method of *Ashṭānga Yoga*, the eightfold *Yoga* of *Pātanjal*. By this method *Samādhi* manifests gradually and the *Klesha-s* (afflictions) are destroyed. *Avidyā* (ignorance) is the root cause of the *Klesha-s*. When *Ātman* develops the feeling of identification with the internal organ (the feeling that the internal organ is "mine) this, is known as *Avidyā* or ignorance, and the destruction of such wrong feeling is the function of *Vidyā*—knowledge or discrimination. The internal organ (*Antaḥkaraṇa*) is the purest and subtlest effect of *Prakriti* (matter). When the soul realises its distinction from *Prakriti* and consequently establishes itself in its own essential nature, the sages call this *Apavarga* or release. *Apavarga* has been described thus :

"पुरुषार्थशून्यानां गुणानां प्रतिप्रसवः कैवल्यं,
स्वरूपप्रतिष्ठा वा चितिशक्तिरिति" (योग० पा० ४ सू० ३४)

Purushārtha-Shunyānām Guṇānam Pratiprasavaḥ Kaivalyam,
Swaroopa-Pratishthā Va Chitishaktiriti Yoga IV-34)

"When the *Guṇa-s* (the three qualities of matter—Passion, Inertia and Purity) become devoid of any purpose involved in their cause or power of consciousness, this is establishment of the soul in its own nature. This is *Kaivalya* or *Apavarga*." Kanad Rishi has also defined Liberation likewise.

तदभावे संयोगाभावोऽप्रादुर्भावश्च मोक्षः (वै—५-२-१८)
Tadabhāwe Samyogā bhāvo pradurbhāvashcha Mokshaḥ

When the *Karma-s*, pious as well as wicked, come to an end and the soul is free from the association of *Antaḥkaraṇa* then it is not born again.

Yogāngānusthānāt Ashuddhikshaye Jñāna Deeptirāvivek-khyāteḥ [योगाङ्गानुष्ठानादशुद्धिक्षये ज्ञानदीप्तिराविवेकख्यातेः (योग० पा० २। सू० २८)] *Yoga*, II-28). This *Sūtra* clearly states that by the proper practice of the various limbs of Yoga, impurities are destroyed and the light of knowledge shines more and more until one attains self-realisation in the form of discrimination between *Purusha* and *Prakriti*. This discrimination is attained by the last of the *Samādhi-s*. But in order to attain the different phases of *Samādhi* the first four limbs of Yoga are indispensable : *Yama* (ethical restraints), *Niyama* (moral observances), *Āsana* (physical postures), *Prāṇāyāma* (breath-control). These four are the firm foundation on the basis of which *Pratyāhāra* or withdrawal of the senses is perfected. When *Pratyāhāra* matures, one starts getting *Siddhi* in the constituents of *Samyama*—the power of *Samyama* (firm concentration). *Samyama* itself has three limbs : *Dhāraṇā* (concentration), *Dhyāna* (meditation) and *Samādhi* (super-

consciousness). By the practice of *Yama, Niyama, Āsana, Prānāyāma*, the gross impurities of *Chitta* (mind-stuff) are washed away; *Chitta* is able to perceive the subtle form of *Klesha-s* (afflictions) due to *Avidyā* (ignorance etc.). Having perceived the subtle forms according to the *Sūtra* : *Dhyāna-Heyāh Tadvrittayaḥ* ['ध्यानहेयास्तद् वृत्तयः' (योग पा० २ सू० ११,)] ("Their modifications are to be destroyed by meditation"), one should try to destroy the subtle *Vāsanā-s* and *Vritti-s* (tendencies and functions) of the *Klesha-s*. These afflictions, which have renounced their *Udāra* or expanded nature are hidden in the heart in the form of *Tanu* (thinned-out state) and *Prasupta* (latent state), and are destroyed by fire of discrimination between *Purusha* and *Prakriti*; they are then turned into parched up seeds (*Dagdha Bīja*).

THE FOUR LIMBS OF YOGA AND THEIR FUNCTIONS

Yama-s (restraints): *Ahimsa* (non-violence in thought, word and deed), *Satya* (truthfulness), *Asteya* (non-stealing), *Brahmacharya* (celibacy or continence), *Aparigraha* (non-covetousness). *Niyama-s* (observances): *Shaucha* (purity), *Santosha* (contentment), *Tapa* (austerity and penance), *Swādhyāya* (study of scriptures), *Īshwara Praṇidhāna* (complete surrender to God).

Special care should be taken in uniting mind, speech and action in the practice of these *Yama-s* and *Niyama-s.*

Āsana or posture is the basis of these *Sādhanā-s.* Until an aspirant is able to sit for three hours steadily and untiringly, he cannot progress in internal *Sādhanā* of *Dhāranā, Dhyāna* and *Samādhi.* An unsteady mind runs away from the object of its meditation and engages itself in doubts and imaginations. By the steadiness of *Āsana* the mind becomes steady. In the Sutra *Sthir-Sukhamāsanam*, (*Yoga* II-46), [स्थिर सुखमासनम् (योग० पा० २ । सू० ४६)] it is stated that to sit steadily in *Samādhi* for a long period of time, with happiness, without being tired, is known as *Āsana* or posture. By easing pressure on the limbs and by meditation on infinity (*ananta*), the steadiness of the posture increases and the *Āsana* becomes pleasant. It is often noticed that when the mind is merged in meditation due to steadiness, the passing of even two or three hours appears as only a few minutes. In a pleasant and easy *Āsana* one does not care for heat or cold, and no doubts and imaginations arise in the mind. For this meditation practice, *Swastika, Siddha, Padma, Vīra* and *Vajra Āsana-s* are useful*. At first find out for how much time you can sit in any of these positions easily and comfortably. Then increase the period by one minute daily. When you have increased it to five minutes, then try to keep the same time for a week, and then increase your period by two minutes daily. Having increased to ten minutes, keep this period steady for fifteen days. Thus continue your practice until you are able to sit for three hours pleasantly without any difficulty. There are several other types of *Āsana-s*.

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*For the detail of *Āsana-s* and their diagrams with other allied subjects please see the author's book *Bahiranga Yoga* (First Steps to Higher Yoga).

Āsana-s make the body healthy and render the spine elastic and straight. These help in *Āsanajaya* (mastery over the physical body and postures).

Prāṇāyām, or breath control, is the fourth limb. Scriptures speak of it in glowing terms. *Pātanjal* states : *Tataḥ Ksheeyate Prakāshāvaraṇam* (II-52)—'ततः क्षीयते प्रकाशावरण्' (योग० पा० २। स० ५२)—"Then the veil that obstructs light is destroyed," and *Dhāraṇāsu Cha yogyatā Manasaḥ* (II-53)—'धारणासु च योग्यता मनसः (यौग० पा० २। स० ५३)—"By the practice of *Prāṇāyāma* mind becomes fit for concentration." The *Tamas* or inertia that abides in the body, which has veiled the internal vision and consequently obstructed perceptlon of subtle objects, is destroyed; then mind gains the power of concentration. But *Prāṇāyāma* must be learnt from a skilled teacher, an authoritative *yogī*, or by living with a *Guru*, under his guidance. It is no use simply reading about different kinds of *Prāṇāyāma* or experimenting them recklessly. By proper practice of *Prāṇāyāma* one attains mastery over *Prāṇa* (the vital breath) and consequently mastery over mind and physical body. In this development inhalation and exhalation are harmonised, and as steadiness gradually develops there is no obstruction in the practice of meditation and the *Samādhi-s*.

THE LAST FOUR LIMBS OF YOGA AND THEIR FUNCTIONS

*Pratyāhāra.** The general meaning of the term is 'mastery over the senses.' Even when the objects are present the senses cannot cognise them without the command of the mind. In the state of *Pratyāhāra* mind detaches itself from external objects and becomes internalised, the senses too cease to run after external objects and become still. Just as bees follow the queen bee, so the senses follow the nature of the mind. When mind is internalised the senses become still and renounce their craving for objects. *Tataḥ Paramāvashyate—Indriyāṇām* (Yoga-II-55)—'ततः परमावश्ते इन्द्रयाणम्' (योग० पा० २। सू० ५५)'।—"Then one attains supreme mastery over the senses."

Dhāraṇā. Deshabandhash Chittasya Dhāranā (*Yoga* (III-1)—देशबन्धश्चित्तस्य धारणा' (योग० पा० ३। सू० १). According to this *Sūtra*, concentration is fixing the mind at any special point or object. It must be understood that by simply concentrating on the external form of one chosen object there is no true realisation or intuitional vision, because the *Vritti-s* (mental activities) are not quietened. But the mind becomes still by ignoring all other objects. This concentration can be external or internal. The external *Dhāraṇā* is of five kinds, one for each element :

(*a*) **Parthiva Dharana,** or concentration on Earth element. To fix the mind on the symbol ॐ (A-U-M), a black dot, a flower, picture of a saint, or a statue of a deity made in gold, silver or stone is known as concentration on Earth element.

*For fuller details see "*Bahiranga Yoga.*"

(*b*) **Jaliya Dharana,** or concentration on Water element. To gaze at the bank of a river or lake; to concentrate on a waveless water while sitting by the shore of an ocean; this is known as concentration on Water element.

(*c*) **Agneya Dharana,** or concentration on Fire element. To fix the gaze on the flame of a lamp, candle, green-blue bulb of soft light, or fire in the altar, etc. ; this is known as concentration on Fire element.

(*d*) **Vayaveeya Dharana,** or concentration on Air element. Steadying the mind by constant touch of air, by contact with any object, or by the feeling of heat or cold; or by concentrating on the going in and coming out of breath; this is concentration on Air element.

(*e*) **Shabdika Dharana,** or concentration on Sound element. To fix the mind on loud or semi-verbal *Japa* (repetition of sacred syllables) on the murmuring of the river Ganges, on the humming of the *Bhrāmrī Prāṇāyāma* (the sounds heard from it), or on any regular sounds; heard from inside on closed ears (called *Anhad Nāda*); this is concentration on Sound element.

By constant practice concentration becomes very poweful. It is necessary to intensify concentration for the entry into meditation.

Internal *Dhāraṇā* develops from the intense practice of External *Dhāraṇā* when the external support of concentration can be dispensed with in favour of concentration at the point where the unmanifest becomes manifest.

Dhyāna (Meditation). By intensifying *Dhāranā* a state automatically arises in which a *Sādhak* (student) is not aware of time, space and causation (the limiting adjuncts of *Prakriti*) beyond the object of meditation. This state has been described in *Pātanjal Darshan* thus : *Tatra Pratyaikatānatā Dhyānam*—'तत्र प्रत्ययैकतानता ध्यानम् (योग० पा० ३ । सू० २ ।). In other words, the mind that is fixed on the object of meditation should not falter even for a moment, and should continue its identification with the object in one continuous stream. This continuity of flow is meditation, isolated from time, space and causation. The consummation of this flow is *Samādhi* (or superconsciousness).

Samādhi. Tadevārtha Mātra Nirbhāsam Swarūpashūnyamiva Samādhiḥ (*Yoga* III-3) 'तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः' (योग० पा० ३ । सू० ३). "When meditation shines with the object alone as if unaware of itself, this is known as *Samādhi*." In this state one acquires inner knowledge or the meaning of the object; the meditator does not experience anything else. Beyond this stage, by developing the different grades of *Samādhi*, one goes on to acquire knowledge of gross and subtle objects and ultimately attains the discriminative knowledge of *Purusha* and *Prakriti* (The Supreme Spirit and Matter) by *Samadhi* alone. For the knowledge of what is beyond the *Manomaya Kosha* (Mind Sheath), the different grades of *Samādhi* are the only means. Therefore, it is necessary to know, in brief, more about *Samādhi*.

Prāṇāyāma, Pratyāhāra, Dhāraṇā, Dhyāna—these limbs of *Ashṭānga*

Yoga are like the A B C D of *Samādhi-s*. For instance, R and Y are consonants, and A I are vowels; the combination of these goes to form a word and words go to form a language. In the same way, by the practice of *Prāṇāyāma*, *Pratyāhāra*, *Dhāraṇā* and *Dhyāna*, *Samādhi* is attained. The combination of *Dhāraṇā*, *Dhyāṇa* and *Samādhi* is called *Samyama Shakti*, power resulting from their merging. The practice of *Dhāraṇā* and *Dhyāna* is done with the main purpose of directing the mind from gross to subtle and still more subtle objects and their knowledge whereby to enable it to open the gate of Self-realization. The laboratory and the source of gaining knowledge upto *Prakriti*, its modifications and the formation of objects is only the domain of our *Vijñānamaya Kosha*. The mind-stuff is able to grasp the fine movements of this *Kosha* fully only when it has been bridled of its unsteadiness. By the ceaseless practice of concentration and meditation the mind is able to enter into *Samādhi* by taking it gradually from subtle to subtler and subtlest effects. In the beginning, the knowledge attained is gross and imperfect. By the different grades of *Samādhi* one attains subtle and perfect knowledge. Therefore the entire knowledge of *Manomaya Kosha* (Mind Sheath) and *Vijñānamaya Kosha* (Intellect Sheath) being subtle and beyond the range of senses, has to be acquired by *Samādhi* alone because by *Samādhi* alone a *Sādhak* gains the Divine Eye. Therefore it seems imperative to explain the object of *Samādhi-s*. Since knowledge of *Vijñānamaya Kosha* is very subtle and that of *Ānandamaya Kosha* (Bliss Sheath) most subtle, the successive knowledge of these two sheaths cannot be acquired without *Samādhi*.

In the practice of *Dhāraṇā* and *Dhyāna* there is no such knowledge as can bring self-realisation or liberation. The knowledge acquired by the *Samādhi-s* is the only bestower of self-realisation. It is due to ignorance resulting in attachment to the effects of *Prakriti* in the causal, astral and physical bodies that the soul is bound. By the practice of *Samādhi* one is able to realise the nature of bondage and, knowing this, one attains *Tattwajñāna* (knowledge of Truth) by acquisition of *Viveka Khyāti* or discriminative knowledge. There then arises *Parama Vairāgya* or supreme dispassion, by which one renounces all forms of bondage. The arising of *Parama Vairāgya* is the main cause of liberation. Shri Vyasa says, commenting upon *Pātanjal Darshan* I-16 : *Jñānasya Parākāshṭhā Vairāgyam*—'ज्ञानस्य पराकाष्ठा वैराग्यम्'—"*Vairāgya* or dispassion is the consummation of knowledge."

What is Samadhi ?

Samādhi is such a subtle state of *Chitta* (mind stuff) and intellect as brings face to face the subtle and essential nature of objects by analysing them. In this knowledge there is no possibility of doubt, wrong or perverted knowledge or imagination. By the discourses of the sages in scriptures, only general knowledge of an object can be gained, but the

special knowledge attained by *Samādhi* is beyond the grasp of the senses and is the means of attaining *Moksha* or liberation. By showing this super-sensual knowledge the *Samādhi-s* take one to the very gate of *Moksha*.

Teachers hold different views regarding the number and classes of *Samādhi-s*. But according to the *Yoga Sūtra-s* of *Pātanjal*, the authoritative text of *Yoga*, *Samādhi-s* are mainly of six kinds.

Both the *Sāmkhya* and the *Yoga* schools of philosophy consider *Alinga Prakriti* (non-manifest nature) to be the balanced state of the three *Guṇa-s* ((*Sattwa*, *Rajas* and *Tamas*—purity, passion, inertia), and all objects of the world, being evolved from *Prakriti*, have the nature of the three *Guṇa-s* (qualities). Knowledge of all objects is also in accordance with the three *Guṇa-s*, therefore *Chitta* and *Buddhi* (mind-stuff and intellect) are expressions of the three *Guṇa-s* and demonstrate cause and effect, but they are unable to show *Ātman* or *Chetan Tattwa* (the conscious principle) directly. Thus these *Samādhi-s* too are special expressions of the three *Guṇa-s* because they are all states of mind-stuff and intellect which consist of the three *Guṇa-s*, Therefore, according to the predominating *Guṇa* in the *Chitta* and *Buddhi* (mind-stuff and intellect), *Samādhi* is also associated with the same *Guṇa*. In this way, affected by the three *Guṇa-s*, the three main classes of *Samādhi* are as follows :

1. Tamas predominating Samadhi. *Tamas* is the quality of gross, darkness or inertia. In this *Samādhi* the mind-stuff becomes void like an inert object. The mind rests in *Shunya Bhāva* (experience of void) for from two to twelve hours, or whichever period has been attained by the force of practice. It is just like a heavy sleep. There is no essential knowledge or positive experience just as in *Tamas* sleep. After arising from *Tāmasic Samādhi* one does not remember anything else but the voidness. Many aspirants take this stage to be *Nirbīja* or *Nirvikalpa Samādhi*; this is an illusion. Some wrongly believe any kind of *Samādhi* to be a sublime state of *Sāttwik* (Pure) *Samādhi*, but this is not always true. When *Chitta* and *Buddhi* are to be concentrated it can be done on any object or *Guṇa*. While concentrating the *Chitta* and *Buddhi* (mind-stuff and intellect) one should by his will-power detach them from the influence of *Rajas* (passion) and *Tamas* (inertia) and create such *Sāttwik* state as may be desired. Mind must first be under proper control. When a Yogi acquires mastery over *Chitta* and *Buddhi* there is nothing impossible for him. *Nāsti Sāmkhya-Samam Jñānam*, *Nāsti*, *Yoga-Samam Balam* (*Mahābhārata Shānti Parva*)—'नास्ति सांख्यसमं ज्ञानम' नास्ति योगसमं बलम् (शान्तिपर्व, महाभारत).—"There is no wisdom equal to self-realisation, there is no power equal to Yoga." The power of the Yogi increases so much that he can achieve anything.

The Strength of the Practice

Regularly repeated practice undoubtedly has its special power. By practice of meditation on *Ātman* at an appointed time daily, the *Chitta*

(mind-stuff) becomes habituated so that it automatically turns to meditation at its fixed time, then the practitioner does not have to exercise effort. Gradually *Sattwa Guṇa* (Purity) predominates and the other *Guṇa-s* are present only as auxiliaries for *Sattwa*. *Sthiti-Sheelam Tamaḥ*—'स्थितिशीलं तमः.' According to this *Sūtra*, experience in the *Tāmasik* state is similar to sleep yet distinct from it. *Sādhaka-s* (aspirants) who go on practising removal of *Vritti-s* (movements of the mind) without being in association with a Guru usually attain this void state of *Samādhi* first. I too, in the beginning, spent years in the practice of *Shunya Samādhi*. By gradually increasing the period of *Sādhanā* I could sit in this *Sāmādhi* for ten to fifteen days at a stretch. But I could not attain any true experience or insight during those days. The senses and the limbs of the body would become inert like a wooden log; having risen from *Sāmādhi* by the force of will power I could usually recover after an hour or so. Whenever I wanted to sit in *Samādhi* for several days I first used to purify my body by performance of *Haṭha Yogic Kriya-s* (purificatory actions) such as *Neti*, *Dhauti*, *Basti*, *Vajraulī*. This should be done whenever one wants to sit in *Samādhi* for a long time. For thirty years I could not see any possibility of attaining self-realisation by the practice of this *Shunya Samādhi* alone. Then, as I have described earlier, I travelled from Amritsar to Gangotri in the Himalayas. On the way, by the grace of God, I met with a great soul and acquired knowledge by his company. The thirst for self-realisation should be quenched by having recourse to a *Samādhi* that bestows knowledge and wisdom.

2. Rajas predominating Samadhi. *Rajas* is the quality of passion, effort and attachment. In this *Samādhi*, *Sattwa* helps *Rajas* in bringing about knowledge of subtle matters. These two qualities overpower *Tamas* to such an extent that the *Tamo-guṇa* cannot obstruct the process of acquiring knowledge. There are various stages of *Rajas* predominating *Samādhi*. The first degree is *Savikalpa*—identification, but with individual consciousness. When an aspirant concentrates his mind on a gross object he first realises the gross parts, colour, form and name of the object. He identifies with the object but his own individual identity as well as his faculty of knowing still remains. This is *Savikalpa Samādhi*.

There next arises enquiry regarding the object and its function. For example, when an aspirant concentrates on the *Mulādhāra Chakra* (the subtle centre at the base of the spine) the mind illumines the *Mulādhāra* by throwing its rays there. Then one experiences a vision like an altar of fire, then observes its outlines and dimensions, then one considers the functions of that centre. Three main things become apparent here: 1. The vision of the object; 2. Name of the object; 3. Knowledge of relationships between name, object and function; knowing all this, there is also the awareness 'I am seeing' (*Dhyātā*) and then the function itself of seeing the object (*Dhyāna*) and then—'this object is of a particular colour, it is of this shape and size' (*Dheya*), 'I myself desire the seeing of this

object.' In this condition, the *Triputi* or triad of meditator, meditation and object meditated upon continues to exist, although there is absorption with the object and its nature on a relatively gross plane. This is *Savitarka Samādhi*—identification on the plane of reasoning. The third degree is *Savichāra Samādhi*. Now the *Buddhi Tattwa* (intellect) is concentrated in the *Brahmarandhra* (the 'great hole' in the upper part of the head) in order to realise the subtle elements which are the foundation of gross objects. Then, seeing divine objects there, various arguments and doubts develop regarding the aim of meditation. This *Rajas* predominating intellect in the form of question, enquiry and argument resolves into definite decision regarding the object of meditation with the aid of mind. Divine object is seen by the divine eye, and the mind offers this function of seeing to the intellect. Then the intellect considers in the following way—that a particular object is long or broad, thick or thin, high or low, round or triangular, etc., of colour red or yellow, steady or moving, small or big or of medium size, then what are the elements that constitute the object and what is the purpose for which it is made? For instance, our subtle senses that abide in the *Brahmarandhra*, mind, intellect, the sphere of the five *Tānmātrā-s* (subtle elements), their colours, forms and functions—the experience of these, which are beyond the grasp of senses, is attained gradually by *Samādhi*. The particular concentrated state by which all this is realised is *Savichāra Samādhi*. Having seen the subtle and supersensual objects, there is a desire to know their actions, functions and movements, which is also satisfied in this *Savichāra Samādhi*. Hence the name *Savichāra* (with *Vichāra* or desire to know) is appropriate. The limit of such knowledge has been defined by the Sutra: *Sūkshma-Vishayattwam Cha Alinga Paryavasānam* (*Yoga* I-45)—सूक्ष्मविषयत्वं चालिंगपर्यवसानम' (योग० पा० १, सू० ४५)—"The limit of the subtlety of object is *Alinga* (the indivisible part of *Prakriti* (matter)". Therefore one can realise everything up to *Prakriti* by practice of *Savichāra Samādhi*. In the acquisition of this knowledge *Sattwa* (purity) helps *Rajas* (passion). In other words, the activities which are *Rājasik* are seen in the light of *Sattwa* and *Buddhi* (intellect) gives its judgement.—'*kriyaśilam hi rajaḥ*' 'क्रियाशीलं हि रजः'—When this *Savichāra Samādhi* is perfected, every sphere whether it is of *Brahmarandhra* or of the heart reveals its effulgent nature, and divine objects also become manifest. For instance, divine sound or sound from a distance is audible to the divine ear, divine touch is experienced by the organ of divine touch, and in the same way other divine perceptions of senses are manifest. Just as the organs of the gross senses are instrument for perception of gross sound, so the luminous subtle divine senses are instrument for perception of divine form, taste, touch, smell, and sound. The entire scope of knowledge and realisation in *Brahmarandhra* has been given in this book later. All this is the object of *Savichāra Samādhi* only. Thus all knowledge of gross and subtle objects associated with internal argumentation, doubt and oscillation culminates in *Savitarka Samādhi* and *Savichāra*

Samādhi. Then all uncertainty and intellectual processes stop automatically and the object alone is realised. The intensity of *Rajas* is lost, it becomes latent, and the third kind of *Sattwa* **predominating** *Samādhi* develops.

3. Sattwa predominating Samadhi. *Sattwa* is the quality of purity, light and harmony. In *Nirvichāra Samādhi Rajas* (passion) and *Tamas* (inertia) are overpowered to such an extent that the object alone shines in the light of *Sattwa* and there is simply the experience—'This is' (*Asti*). This is *Sattwa* predominating *Samādhi*. No other distraction arises here. *Chitta* (mind-stuff) identified with the object of meditation flows in one continuous stream giving rise to a particular form of bliss (*Ānanda*). Because of the predominance of *Sattwa* no thoughts, imagination or doubts can arise. This phase of *Nirvichāra Samādhi* is called *Ānandānugat Samādhi. Samādhi Nirdhūtamalāsya Chetaso, Niveshitasyātmani Yat Sukham Bhavet, Na Shakyate Varṇayitum Gira Tada, Swayam Tadantah-karaṇena Grihyate* (*Maitrāṇyupanishad*)—'समाधिनिर्धूतमलस्य चेतसो, निवेशितस्यात्मनि यत सुखं भवेत्; न शक्यते वर्णयितुं गिरा—तदा स्वयं तदन्तःकरणेन गृह्यते (मैत्राण्युपनिषद् ६ । ३४।८) When *Chitta* is purified by the practice of *Samādhi* the bliss that arises cannot be described by speech but it can be experienced by the heart. So say the authors of the *Upanishad-s*. A second phase is *Asmitānugat Samādhi*; in this state one realises merely 'I am' (*Asmi*). Further: *Nirvichāra Vaishāradye Adhyātma Prasādaḥ* (*Yoga I-47*)—'निर्विचारवैशारद्येऽध्यात्मप्रसाद :' (योग० पा० १, सू० ४७). According to this *Sūtra*, there arises the ability to discriminate *Purusha* (The Supreme Spirit) from *Prakriti* (matter) in the *Chitta* (mind-stuff) and in the light of *Rittambharā Prajñā* (consciousness filled with truth) one attains *Viveka Khyāti* or discriminative knowledge which confers self-realisation. All these *Samādhi-s* are known as *Sabīja* (with seed), *i.e.*, giving rise to distraction, because there is some form of support in the *Chitta* (mind-stuff) in all of them. *Dharma Megha* is when these supports drop away and the soul does not feel the necessity of *Chitta*, then in the state of *Dharma Megha* (cloud of virtue) in the form of *Parama Vairāgya* (supreme dispassion) the soul abides in its essential nature. In this state, due to resting in *Swaroopa* (essential nature) there is no knowledge pertaining to *Chitta*. This last state is called *Asamprajñāta Samādhi*, which is known as *Nirbīja* (without seed), that is, *Samādhi* which has dispensed with any form of support in the *Chitta*. As *Virāmpratyayābhayās Pūrvaḥ Sanskārseshonyaḥ* (*Yoga 1-118*) विरामप्रत्ययाभ्यासपूर्वः संस्कारशेषोऽन्यः (योग० १-१८). In *Asamprajñāta Samādhi* even after the cessation of all thoughts the *Sanskāra-s* (impressions) are not destroyed.

Nirbīja Samādhi—This is the real resting of the soul in itself. *Tasyāpi Nirodhe Sarvanirodhānnirbījaḥ Samādhi* (*Yoga, I-51* तस्यापि निरोधे सर्वंनिरोधान्निर्बीजः समाधिः योग० पा० १ । सूत्र ५१, In *Asamprajñāta Samādhi* the *Sankāra-s* (impressions) become dormant through *Param Vairāgya* (supreme dispassion) and the soul rests in itself. The discriminative knowledge acquired by all these *Samādhi-s* bestows liberation. This is *Vyashṭi Yoga* pertaining to the individual. The subject of *Srishṭi Vijñāna* or the science of creation belongs

to *Samashṭi Yoga—Yoga* pertaining to the universe (*Brahma Vijñāna*)*. This can be experienced after self-realisation in the sphere of *Akāsha* (ether).

Here I have given a necessary and brief preliminary description of the *Samādhi-s*. On this basis one should experience and realise the subjects described in this book.

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* See author's *Brahma Vijñāna* for fuller details.

CHAPTER I

ANNAMAYA KOSHA (FOOD SHEATH) AND ITS SCIENCE

The Basic Questions of Life

Man is wonderstruck as he becomes wiser and aware of this universe with its movable and immovable objects extending before him with all its marvels and immensity. When intellect and speech are not developed fully, man cannot describe anything; but when there is a little development of intellect and speech, certain fundamental questions naturally arise in his mind. The *Śwetāśwatara Upanishad* commences with such questions :

Brahmavādino Vadanti—Kim Kāraṇam Brahma, Kutah Sma Jātāh, Jīvāmah Kena, Kva cha Sampratishthāh. Adhishthitāh Kena, Sukhetareshu Vartāmahe Brahmavido Vyavasthām. (Śwetaśwatara I—1)

ब्रह्मवादिनो वदन्ति—

"किं कारणं ब्रह्म, कुतः स्म जाताः, जीवामः केन, क्व च सम्प्रतिष्ठाः ।
अधिष्ठिताः केन, सुखेतरेषु वर्तामहे ब्रह्मविदो व्यवस्थाम् ।"

श्वेताश्वतर अ० १ । मं० १

("Some Rishis ask these questions : Is Brahman the creator of this universe? Whence did we originate and by what do we live? How are we related to the universe? What controls the innumerable creatures experiencing pleasure and pain?")

Although well versed in material sciences, and wise through penances, they were unable to find the solution of the mystery of the universe through material sciences alone. Therefore they took recourse to *Parā Vidyā, Dhyāna Yoga*, the supreme science of *Brahman* and the *Yoga* of meditation. *Śwetaśwatara Upanishad* also states :

Te Dhyāna-Yogānugatā Apaśyan, Devātma-Śaktim Swaguṇairnigūḍham. Yah Kāraṇāni Nikhilāni Tāni, Kālātmayuktyānyadhitishthatyekah.

(Śwetāśwatara I—3)

ते ध्यानयोगानुगता अपश्यन्, देवात्मशक्तिं स्वगुणैर्निगूढाम् ।
यः कारणानि निखिलानि तानि, कालात्मयुक्त्यान्यधितिष्ठत्येकः ।।

श्वेताश्वतर अ० १ । मं० ३

("The sages, by meditation, discovered the supreme consciousness hidden in the limitations of time, space and causality.")

That great and pure consciousness known as *Aja* (unborn) is invisible, has interpenetrated and pervaded all : time, *Swabhāva* (nature), *Niyati* (destiny), *Yadrichha* (accident), the five great elements, *Yoni* (the embodied), *Jiva* (individual soul), and all the combinations of all of them. Yet that

consciousness does not appear in the same way as material objects. It is as if *Aja*, the unborn, created a divine abode, limitless in extent, out of a great material principle *Ajaa* (*Prakriti*, matter), then, together with the *Deva-s* (gods) dependent upon it, resided in that abode of His own universe. Yet this is only an analogy. The *Rishi-s* or seers saw by their divine eye of intuitive vision that this all-supporting *Aja* does not need any abode for His residence. This Omnipotent and Perfect Lord has no desires and, therefore, He does not need any object to fulfil them. But what then is the cause of this creation?

Enjoyment and Release for the Individual Soul

The seers found by meditation :

Prakāśa-Kriyā-Sthiti-Śīlām Bhutendriyātmakam Bhogāpavargārtham Drishyam (Yoga 2—18).—'प्रकाशक्रियास्थितिशीलं भूतेन्द्रियात्मकं भोगापवर्गार्थं दृष्यम् (योग० पा० २ । सू० १८). In other words, the entire gross and subtle world has been created for the enjoyment and release of *Jivātman* (the individual soul), immortal son of *Aja*, the unborn. It is for *Jivātman* that the Father of the universe (*Bhagavān* or Lord) created a beautiful temple similar to His own illimitable divine abode and installed this individual soul therein. The Veda-s describe this in glowing terms :

Ashtāchakrā Navadwārā Devānāmpūrayodhyā, Tasyām Hiraṇyayah Kośah Swargo Jyotishāvritah. (Atharva 10-2-31)

अष्टाचक्रा नवद्वारा देवानां पूरयोध्या ।
तस्यां हिरण्ययः कोशः स्वर्गो ज्योतिषावृतः ।। (अथर्व १०-२-३१)

This very *Ayodhya Puri*, city of divine abode, is the gross body of man.

Essentiality of the Body for the Liberation of the Soul

This gross body is the means of enjoyment for the individual soul. It is also the best means for the cultivation of *Dharma* (duty, righteousness) as the basis for *Moksha* (liberation). This is because the gross body is the support of the other two bodies—the astral body and the causal body—which are instruments for attainment of *Moksha*. A sage has said :

Jnāna-Nishtho Viraktopi Dharmajño Vijitendriyah, Vina Dehepi Yogena Na Moksham Labhate Vidhe.

ज्ञाननिष्ठो विरक्तोऽपि, धर्मज्ञो विजितेन्द्रियः ।
विना देहेऽपि योगेन, न मोक्षं लभते विधे ।।

("Without the possession of this human body even a *Jñāni*—a sage—dispassionate and religious, cannot attain liberation by the practice of *Yoga* alone.") In other words in this human body alone the *Yoga* can be practised and in none other.

Ignorance about Atmapuri, (the Abode of Atman) and the Necessity of the Knowledge of it—Ten Centres, the Food Sheath.

This body is not given for the unholy purposes of revelling in sense enjoyments. The main purpose of this body is to enable man to attain

Moksha (liberation) which is actually obtained through the body itself. For this reason it is essential to have proper knowledge of the physical body (the food sheath) and the ten vital centres.

Atmapuri—the Abode of the Soul

Most people in this world have detailed knowledge of their hereditary possessions, as well as the property which they acquire, but few have even a general knowledge of the very abode of their own Self—this *Ātmapuri*, *Ayodhyā*, the city of *Ātman*—which is the physical body. How then can they acquire knowledge of the more subtle astral and causal bodies?

Everyone should learn about the physical body, its construction and functions, but spiritual aspirants should develop special knowledge of it so that they may be able to realise the presence of *Ātman* and *Paramātman* in the body, and thus attain *Moksha* or release from the bonds of ignorance and worldly attachment.

Before the creation of individual beings, the first stage of creation from the five subtle elements (earth, water, fire, air, ether) is known as *Brāhmī Srishtī* (God's creation). In the early phase of creation of *Jīva's* world, the origination of beings is asexual, *i.e.*, without male and female contact. The subsequent propagation is by sex contact.

To attain *Moksha* a yogi should utilize the knowledge and experience of all his bodies : physical, astral and causal. Amongst these the first is the physical body since the other two reside in this very gross body. These three bodies are intimately connected with one another. Without the interdependence of these three bodies, *Jīva*, the individual soul, cannot acquire either enjoyment or liberation.

The Main Parts of the Physical Body

We shall describe the physical body in more detail. Who is not enamoured of this body, about six feet tall, well built, muscular, containing a head, neck, chest, abdomen, waist, thighs and feet, with their beautiful proportions and shapes? When even the external form of the abode of *Ātman* is so beautifully constructed it is easy to conceive how much more charming are the other subtler bodies which abide in this one. Even inside this physical body there are some wonderful gross objects which are also not visible from outside, and there are objects which keep these internal contents intact, such as bones, muscles and so on.

To keep this body fit and strong we have to take air and food so that it may be properly nourished. The food is converted into skin, flesh, blood, chyle, fat, nerves, bones, marrow, semen and *Ojas śakti* (spiritual energy). The combination of all these renders the body strong and efficient.

The science of this physical body alone is a vast one which covers many volumes, and the detailed study of this science by nurses and doctors is a kind of *Sādhanā* in itself, extending over many years. Here we shall

consider details pertinent to our study of the "Science of the Soul". Further details of the physical body may be obtained from teachers or text-books, but many of these details will be superfluous for our present purpose.

Just as a house is constructed from many bricks so is the body made up of millions of cells. These cells are of many different types and are too small to be seen except under a microscope. Different types of cells go to make up different structures in the body, each structure serving its own purpose. Bone cells form the hard material from which the skeleton is constructed, muscle cells produce the hard but flexible tissues which move the parts of the body through attachment to the bones. Muscle cells have the ability to shrink or lengthen according to chemical changes in the body. Gland cells produce chemical substances used in digestion and other processes such as growth. Nerve cells assist in carrying impulses to and from the brain. Groups of similar types of cells are called tissues, and it is usual to classify these four main kinds: 1. *Epithelial*—those which cover the body and its cavities; 2. *Connective*—those which join and support other tissues; 3. *Muscular*—which move the limbs and other parts of the body; 4. *Nervous*—those which coordinate the actions of other tissues.

The skin which covers and protects the body is one kind of epithelial tissue. Skin helps in the regulation of body temperature, the excretion of waste, and has the sense of touch. The skin of women is softer and less hairy than that of men.

Inside the body the main organs have their own special activities. Thus, the heart is connected with the circulation of the blood, the lungs with the breathing of air, the stomach with digestion, and so on. The functions performed by the different organs make it convenient for us to describe the body in terms of system: the skeleton or bony system is a framework to support the whole body, the blood-carrying vessels form the circulation system, the nostrils, lungs and other organs form the respiratory or breathing system.

There are nine such main systems for sustaining the body:

1. Bones
2. Muscles
3. Digestion and assimilation of food
4. Circulation (blood and lymph)
5. Respiration (breathing)
6. Excretion (waste, such as urine)
7. Nervous (organs of action and senses of the body)
8. Glands
9. Reproduction (sex activity)

To understand these systems in detail we shall first consider the main areas of the body, with their structures and organs :

Head. This area includes the eyes, nose, ears, mouth, skull, eyebrows, forehead, cheeks, lips, chin, teeth, beard and hair, gums, palate, uvula, tongue, throat, pharynx (connecting space at the back of the nose and throat), occipital area (at the base of the skull). Inside the head is the brain, the great nerve centre which regulates the parts of the body. The pharynx has connections with the nose, mouth and ear, and the opening in the head. It leads to the neck and is connected with two separate tubes : the esophagus or food-pipe (sometimes called gullet), and the trachea or wind-pipe. The upper part of the wind-pipe contains the larynx or voice-box where the voice is produced.

Neck. This is the main part that connects the head with the chest. Just below the chin is a part that is hard and raised ; in males this is very prominent and is called Adam's apple ; it moves up and down when swallowing food. It occurs where the larynx comes at the beginning of the wind-pipe, and the air passes through this larynx on its way down the wind-pipe into the lungs. Behind the wind-pipe is the food-pipe which carries food down to the stomach ; this cannot be seen from outside. Between the pharynx and the larynx is a small opening called the glottis, with a lid called the epiglottis. When food or drink is taken into the food-pipe the glottis is closed by its lid. While breathing and speaking the glottis is opened. In this way both food and air travel down the proper tubes—the food to the stomach, and the air to the lungs. Inside the larynx are the vocal cords which are like elastic bands. They are stretched and relaxed by the muscles of the larynx and the throat, and sound is produced by the air vibrating these cords. The most noticeable muscles of the neck are the two rod-like sternomastoid muscles. When the head is turned left this muscle is raised on the right side; when the head is turned right the muscle is raised on the left side. In the middle line of the posterior (back) part of the neck you will feel some hard knotted bones ; they are the vertebrae which extend in one line from the head to the base of body and form the vertebral or spinal column.

Chest. This is the part below the collar bones from which the two arms extend. Each arm has an upper and lower portion with hands consisting of a wrist, a palm, four fingers and a thumb, each finger with three jointed bones called phalanges and each thumb with two phalanges. Each collar bone is also conneceted with a right and a left shoulder-blade (scapula), the triangular shaped bone in which each upper arm bone revolves. The shoulder bones are very prominent at the back of the chest, especially in people with thin bodies. In front of the chest are two raised fleshy glands known as breasts. In women they are large and yield milk after the birth of a baby. Down the middle of the back is the spinal column, formed of the jointed vertebrae. The curved rib bones are jointed

to the vertebrae, and connected with the breast bone in front. There are twelve pairs of these arch-shaped ribs. The first seven pairs are directly connected with the breast bone, the next three pairs of ribs are connected by a cartilage or gristle, and the last two pairs of the ribs (often called 'floating ribs') are not connected with the breast bone at all. The vertebrae at the back of the body can be easily felt with the fingers as hard knotted portions of the spine. Inside the chest is the diaphragm, a large dome-shaped muscle that separates the abdomen or lower portion of the body. This diaphragm moves rhythmically during the act of breathing. Lungs and heart are important organs of the chest. The lungs are a pair of light flexible air containers connected with the trachea. Inside the lungs the windpipe branches off into very small and delicate tubes and air-cells, looking rather like the branches of a tree splitting into smaller twigs and leaves. The main action of the heart and lungs is to purify the blood. The heart is a hollow cone-shaped muscle that acts like a pump, collecting blood from the veins and pumping it into the lungs where it is nourished by oxygen, etc., from the air breathed in. From the lungs the blood is circulated throughout the body nourishing it.

Abdomen. This is the trunk of the body, between the diaphragm and the pelvis or the hip girdle. The main organs of the abdomen are the stomach, pancreas, liver and spleen, and the organs connected with excretion such as kidneys, bladder and colon. The stomach lies just below the ribs, under the diaphragm in what is called the epigastric area. The stomach is a muscular bag into which food descends through the foodpipe or gullet. At the lower part of the stomach is a muscular tube called the pylorus, which leads to the intestines and it assists digestion of the food from the stomach. The intestines are really one continuous tube system which changes thickness, direction and shape, and ends in the waste outlet of the body. From the pylorus the first section is called the small intestine; it is a narrow part of the tube and is in the form of many folds; the large intestine is a wider continuation of this tube, with an ascending, transverse (crossing over), and a descending section, finally ending in the rectum, a short passage for expelling waste, which opens at the anus. The intestinal system therefore comes to an end in the lower portion of the abdomen which is known as the pelvis.

In the upper part of the abdomen, under the surface of the diaphragm, is a glandular organ called the liver, which regulates digestive processes, mainly by the secretion of a substance called bile. The spleen is another abdominal organ, lying under the ribs between the diaphragm and the stomach; its action is connected with the liver and the blood. The pancreas lies behind the stomach, connected with the small intestine and the spleen; it produces juices which assist the digestive processes. Other important organs of the abdomen are the two kidneys and the bladder. The kidneys are situated at the back of the upper abdomen; they secrete the waste liquid called urine, which is carried by tubes called ureters to the

bladder, where it waits until emptied by passing water. Then the urine leaves the bladder by a tube called the urethra, controlled by a muscle under the bladder. In this area there are pronounced differences between male and female. In the case of a female, the urethra opens to the outside of the body between the legs, and just behind this opening is the vagina, the passage through which a baby passes when being born. In the case of a male, the urethra passes to the organ called the penis which hangs between the legs.

Pelvis and Legs. The pelvis is a group of bones rather like a basket which supports the abdominal organs. The form and connection of the leg bones resembles roughly the arms and the shoulder-blades. The thigh-bones move in sections of the pelvic girdle ; at the kneee-cap a pair of leg bones join which connect with the ankle bones and the bones of the feet.

Now we shall describe briefly the main systems that sustain the body.

1. **Bones.** Behind the skin, fat, flesh and the network of nerves in the body is the framework of bones, called the skeleton, also known as *Asthi-panjar* (cage of bones). There are two hundred and six of these bones, some long, some short. The human body appears beautiful because this charming apparel of flesh is sustained by the skeleton. Glory to *Viśwakarmā*, the Divine Architect, who by His supernatural skill has lodged the brain in the skeleton, installed the subtle activities of the senses, the mind, the intellect, knowledge and action, devised the heart that pumps life, and secured with supreme skill the lungs and other organs in their proper internal positions so that they will all function correctly even when one moves swiftly and suddenly.

The long bones are hollow within, filled with a soft matter-like vaseline called marrow. The short bones contain a spongy tissue inside.

Three parts of the physical body are especially important for understanding the science of the soul. These are skull, the spinal column and the heart. The heart is boneless and will be described later.

Skull. This is a chamber of twenty-two bones, consisting of two parts : the Cranium, made from eight bones, which houses the brain ; the face, formed from fourteen bones, the teeth, part of the palate and bones of the nose, cheeks and jaw.

Certain areas in the skull are connected with the subtle structures of the *Sūkshma Shareera* (astral body). In the head of a new born baby you can feel a spot that throbs ; this is the anterior fontanelle also called *Brahmarandhra* (the great hole). It is formed by a gap at the junction of the frontal and parietal bones, and closes after twenty months. A smaller pit called the posterior fontanelle is found where the parietal and occipital bones join ; this is known as *Śivarandhra* (hole of Śiva) or *Adhipativivar* (hole of the Lord).

The frontal bone in the cranium forms the forehead ; on the inner side in the centre, just above the level of the eye-holes, are two small holes

called the frontal sinuses. It is in this area that the *Ājñā Chakra* (आज्ञा चक्र) is situated.

In the centre of the underside of the skull is a circular hole called the foramen magnum (a Latin term meaning 'great hole') through which the spinal cord enters to connect with the brain. The path of the spinal cord has a parallel significance in the *Sūkshma Śareera*.

Spinal Column. The spinal column consists of twenty-six main vertebrae—irregular pieces of bone. These bones are so connected that they move upon each other, separated by layers of gristle called cartilage; in this way the whole spine is flexible and can be bent. There are seven vetebrae in the neck area, twelve in the back, and five in the loins. In the sacral area between the hip-bones there are five bones fused together, and below this four bones fuse to form the coccyx in the area where the animals have their tails.

Vertebrae are hollow inside, forming a column like a bamboo. Through this hollow passes the spinal cord, protected by bones. This spinal cord is made of nerve fibres and it is connected by the nervous system to all parts of the body, carrying impulses to and from the brain like a central telephone system. This resembles the pathway of subtle energy leading to the *Sūkshma Śareera* (astral body).

2. **Muscles.** Muscles are the fibrous tissues that produce movement in the human body. They are secured to the bones by cords called tendons. You can easily see tendons at work by moving your hand and noticing where these cords move underneath the skin. The bones of the moving joints are secured together by fibres called ligaments, and soft pads of gristle (cartilage) act as cushions where the bones move over each other. Muscles work in groups so in order to move a limb certain muscles contract and pull on the tendons, thus moving the bone, while compensating muscles stretch to keep the movement steady. Even when the body is at rest, in a sitting, standing or lying position, certain muscles must balance and adjust the body against the force of gravity.

Muscles are of two main types: voluntary and involuntary. The voluntary muscles are chiefly concerned with movements of the limbs and they are under the influence of our will. Involuntary muscles are found in blood vessels, in the iris of the eye, in the walls of blood vessels, trachea, food-pipe and other places in the body. Involuntary muscles are not normally under control of the will but can sometimes be controlled by the perfection of *Hatha Yoga* techniques. In general, the voluntary muscles carry out sudden and strong movements, while the involuntary muscles with their slower rhythmic movements are concerned with such functions as breathing, food digestion and so on. The human heart is also a muscle, and even during sleep the heart continues beating and pumping blood throughout the body to keep it alive, while the lungs continue their steady breathing. By the practice of *Hatha Yoga*, the muscles are

kept in good condition so that they will not become lazy in the circumstances of modern living.

3. **Digestion and Assimilation.** In this system food is transformed into nourishment for the cells of the body through the functions of the mouth, teeth, tongue, esophagus, stomach and intestines. Also concerned in this process are the salivary glands, the pancreas and the liver. Nourishing food provides energy, heat, and new material for growth through the complicated chemistry of the digestive system. The main substances which should be present in food are : carbohydrates (starches and sugars), fats, proteins (necessary for growth and tissues), vitamins (necessary for healthy growth), various mineral salts and water. Milk contains proteins, carbohydrates, fats, vitamins and mineral salts, so it is a complete food in itself. It is the first food supplied by the mother to the child. Milk is also taken by the human race from the cow. Body building proteins may be had in cheese. beans, and dhals (lentils and pulses). Carbohydrates for energy are found in bread, potatoes, sugar, butter and vegetable oils. Vitamins and mineral salts to protect the body are found in fresh vegetables and whole wheat breads.

When solid foods are taken into the mouth, the teeth break them up and grind the food so that it is easy to swallow and digest. The salivary glands in the mouth provide juices which mix with the food on its way to the stomach. Saliva helps to digest carbohydrates. In the stomach other digestive juices are produced which start the digestion of proteins. Food stays in the stomach for one to four hours, where it is churned at the pyloric portion by regular rhythmic movement called peristalsis. Now the food in the form of a soft paste called chyme passes into the small intestines through the pylorus, where more digestive juices act on carbohydrates, proteins and fats. The pancreas and the liver produce digestive juices that act upon the food and convert it to a milky paste called chyle. The walls of small intestines absorb nourishment from this food, passing it to the blood stream and thus throughout the body. Next, the remaining watery fluid is passed into the large intestines. Here the water is absorbed by the intestinal walls and the matter which is left is the waste expelled from the body by bowel movements.

The food which is taken into this physical body provides the body with heat and energy to be used in all body activities and slowly builds up the various cells. So the nourishment of the food absorbed eventually becomes a part of oneself.

In Western countries different meats of animals are freely eaten, but those who wish to practice yoga and the science of soul should avoid eating meat. It is possible to sustain life simply by nourishing food without using meat and thus avoid the cruelty involved in killing animals for food. For most people, food is a matter of custom and habit, but habits can be changed by faith, practice and will-power.

We have previously mentioned the three *Guṇa-s* (qualities of matter) —*Sattwa*, *Rajas* and *Tamas* (purity, passion, inertia). Food directly affects these three qualities. Rājasik and Tāmasik foods encourage passion and inertia, binding the individual to gross physical experiences. A Sāttwik diet purifies the body and extends one's knowledge and experience of the science of soul.

4. **Circulation (Blood and Lymph).** Nourishment is carried all over the body by the blood stream which also collects waste material, and defends the body against injuries. Blood contains chiefly : small cells called red corpuscles which carry oxygen from the lungs to the body and, white corpuscles which fight germs, and fluid called plasma.

We have previously mentioned the spleen, an abdominal organ lying under the ribs between the diaphragm and the stomach. This organ stores red blood cells and helps the blood to become resistant to infection.

In the absorption of nourishment from the blood, the cooperation of the lymphatic system is necessary. Lymph is a fluid collected from the blood plasma containing fats and other matter—nourishment is absorbed from this and the waste drained off.

There are three types of blood vessels through which the blood is pumped all over the body. Good blood from the heart passes through tubes called arteries; the impure blood returns to the heart through veins. Smaller blood vessels between arteries and veins are called capillaries, these resemble a network of tiny hairs.

The important organ in the circulation of the blood is the heart, which acts as a pump. (See Illustration No. 1).* This heart is divided into four sections rather like rooms. Two upper rooms are called auricles and the two lower ones called ventricles. If one considers the action of one's own heart, the sequence of events is as follows. From the bottom room of the left-hand side (the left ventricle) good blood containing oxygen from the lungs is pumped throughout the body. The blood collects waste products, including carbon dioxide gas, and returns to the heart by way of the right-hand top room (right auricle). Here it is pumped down to the bottom right-hand room (right ventricle) and sent to the lungs where purification takes place—mainly the carbon dioxide is breathed out and good

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* *Illustration No. 1.*

The seat of the individual soul in the heart.

There is a hollow of the size of a small thumb in the heart (which is the repository of blood). Inside the hollow is the seat of the soul, which may be likened to an infinitesimal poppy seed. There is no form or colour of the soul.

The central sign is for the purpose of illustration alone.

On the upper side of the hollow, live luminous white rays are emanating.

They are described in the Upanishad-s by the name '*Panchamukhi*' (five-faced).

It is through these that the subtle *Prāṇa* (vital air) flows.

तस्य ह बा एतस्य हृदयस्य पञ्च देव-सुषयः ।

स योऽस्य प्रत्यङ् सुषि सः प्राण इति ॥ (छा० प्र० ३ स० ४३ म० २)

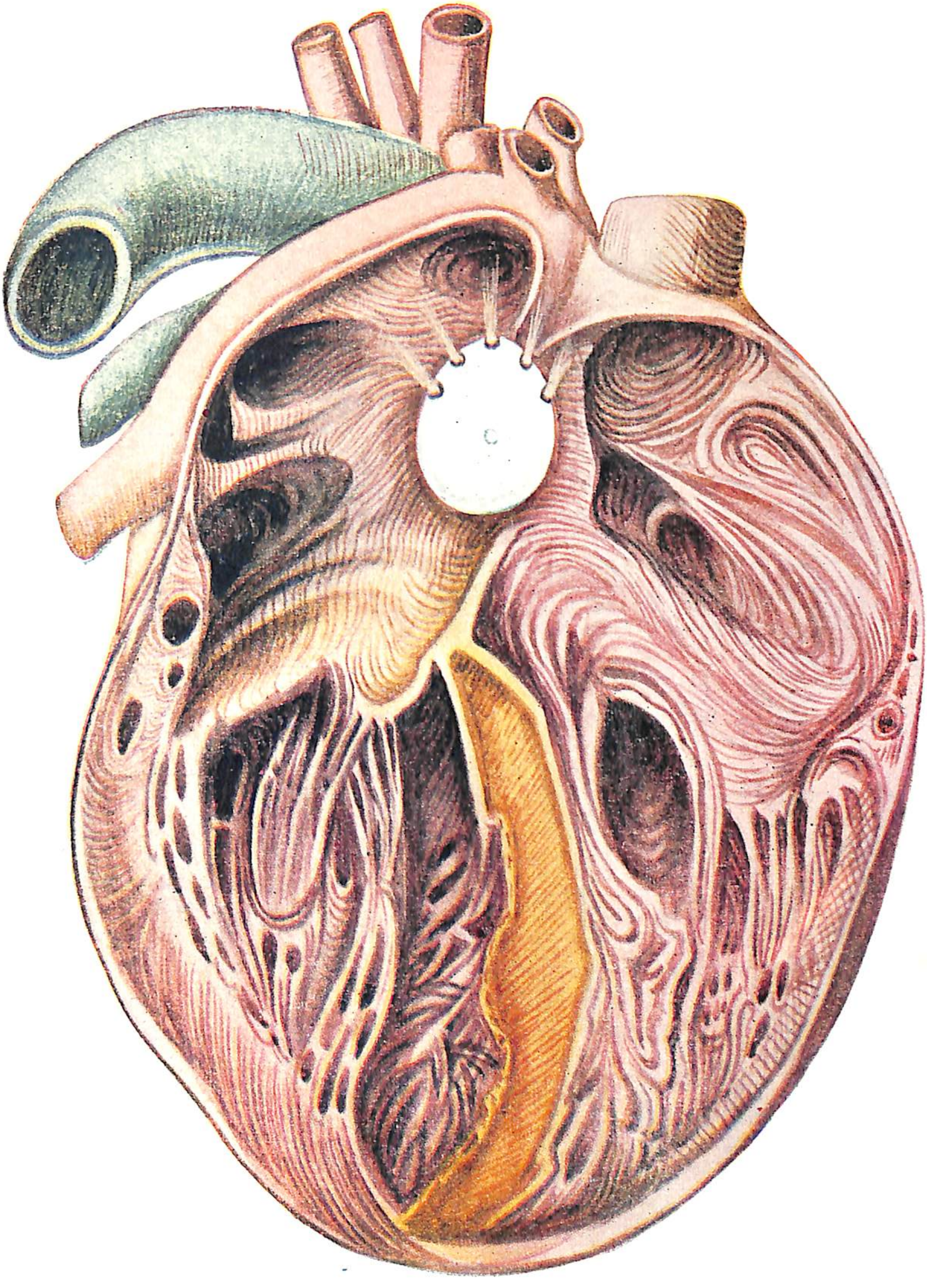


Illustration No. 1
Seat of individual soul in the heart

oxygen taken in. From the lungs the blood returns to the top left-hand room (left auricle), passes down to the left ventricle and so is ready to begin its journey once more. This cycle of events continues throughout the course of your life, sleeping or waking. You may feel the beating of the heart as it pumps by placing your hand a little to the left of your chest. The heart beats faster through lust, anger, fear, delight, over-eating, physical exertion and copulatlon ; the heart beats decrease through grief, fasting, weakness and shock. Sudden shock or delight may stop the action of the heart ; in extreme cases death may take place.

This brief description is from the point of view of the physical action of the body, but there are subtle structures in the heart. From the view-point of yoga practice, the golden sheath of the divine city Ayodhya, which is a mass of light filled with bliss, has its abode in the subtle area of the grape-shaped hollow of this physical heart, the repository of blood. It is in the castle of this causal sheath that the immortal individual soul abides with its supreme protector, all-powerful, omniscient, adorable father—God. The temple of a yogi is inside the heart alone. There, ever enjoying the vision of the Divinity, the worshipping yogi absorbs the nectar of bliss. We shall consider this subject more fully in the chapter on *Anandamaya Kosha*, the Bliss Sheath.

5. **Respiration (Breathing).** The act of respiration involves two processes—inspiration or breathing in, and expiration or breathing out. The lungs are basically spongy, elastic bags for handling air ; they are connected with the windpipe, nose and mouth. Many muscles must cooperate in order to make room for this expansion of the lungs. When you breathe in deeply you can notice how the chest expands. The ribs are lifted and the diaphragm (which separates the upper and lower portions of the abdomen) lowers. When you breathe out, the ribs drop back and the diaphragm returns upwards, thus decreasing the space in which the lungs move and helping to empty them. When the movements of the diaphragm are stronger than those of the chest muscles, the abdomen moves more vigorously—this kind of breathing is called abdominal respiration. Many women have a tendency to move the chest more than the diaphragm during breathing ; this is termed thoracic breathing.

Inside the lungs are millions of tiny air cells, each containing networks of fine capillaries. Through the walls of these air cells the oxygen from the air passes into the blood stream where it is later enriched also by nutriment from food and carried all over the body. The waste material called carbon dioxide is carried back to the lungs by the blood. The blood is purified by the oxygen breathed in and the waste gases are breathed out. This cycle of events between heart and lungs has been described in the section on Circulation. The oxygen in the air maintains life in human beings, while carbon dioxide destroys life. Oxygen is the material aspect of *Prāṇa Vāyu* while carbon dioxide is the material aspect of *Apāna Vāyu.*

In general, *Prāṇa* is the subtle aspect of air. It is through oxygen that fire burns and gives light while carbon dioxide is life-giving for the vegetable kingdom.

The whole process of breathing is normally quite involuntary and does not require attention except for special activities needing more air, such as shouting, singing, heavy physical exertion. Breathing may, however, be brought under control of the will in the special techniques of *Prāṇāyāma* or breath control, practised by yogis. Through the control of the gross aspects of breathing, the subtle aspects are also mastered. Under normal circumstances, many emotional experiences affect the breathing, which also declines in sickness.

The air which is breathed in and out serves other purposes as well as enrichment of the blood. Air is also used in all the different activities of the voice, in speaking and in singing. Sighing is a long slow breathing-in followed by a sudden breathing-out. Coughing, sneezing and laughter are also produced by the use of the air breathed in and out.

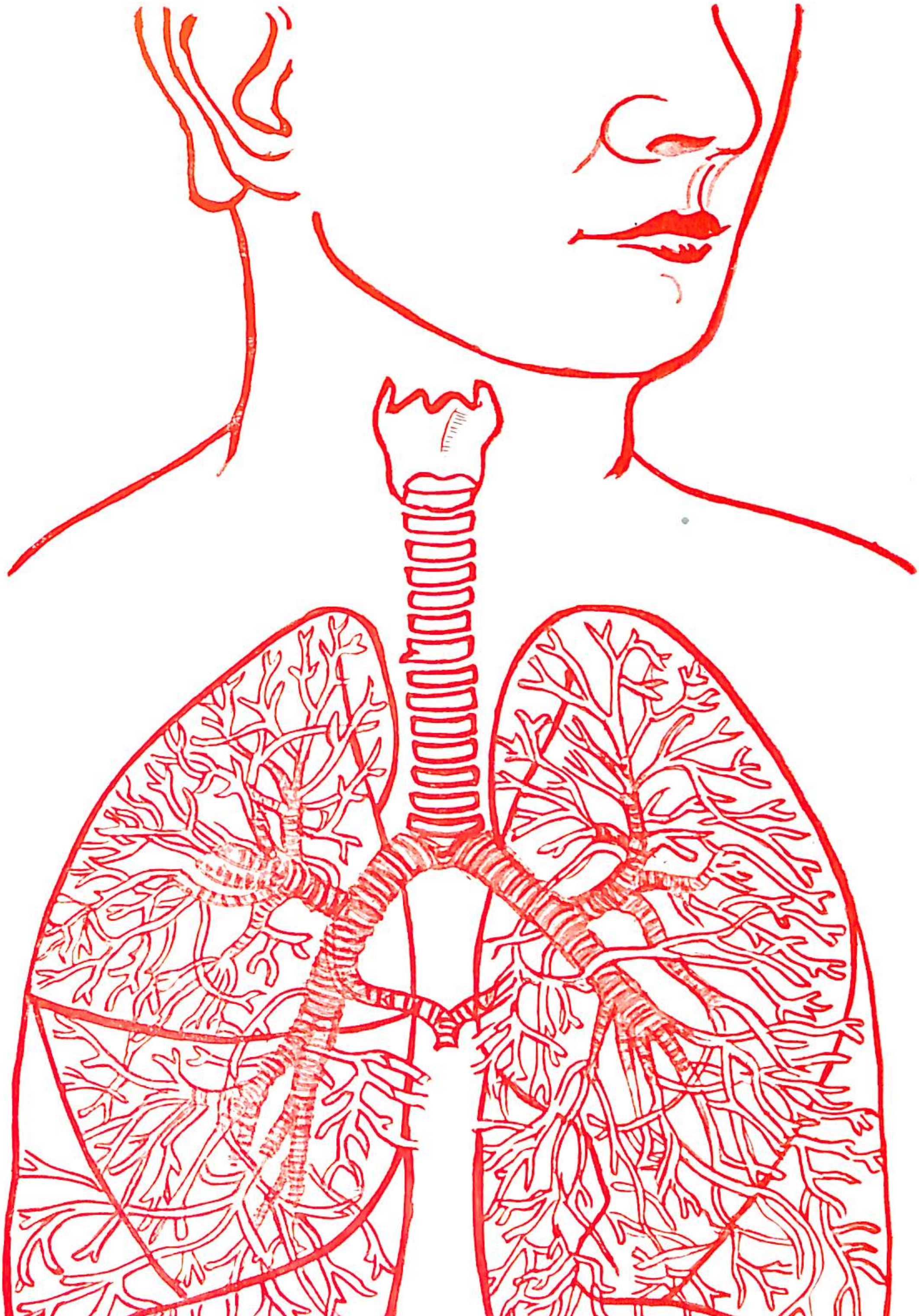
Vocal sounds are produced in the larynx, the upper part of the trachea or the windpipe. Here are situated the vocal cords—flexible bands which alter their thickness, length and tension through muscular action. The glottis is a gap betweeen the vocal cords which varies in size to regulate the amount of air passing through the vocal cords. The epiglottis is a lid which closes during the act of swallowing, in order to prevent food or drink from passing into the trachea. Sounds are produced by the vibration of air over the vocal cords ; these sounds are modified and amplified by different parts of the body. Inside the mouth, the tongue and the palate co-operate in the formation of speech, while other cavities, principally in the nose, head and chest, have a resonating effect, like the gourds on a *Vīṇā*. The production of sounds in the human body is actually more complex than any musical instrument since many more parts are involved and the co-ordination more subtle. Some sound production is involuntary according to the reactions of the mind and the body under the stress of emotions, but speaking and singing is mostly a voluntary activity of the will, produced like the actions of a skilled player with a musical instrument. (See Illustration No. 2)*

6. **Excretion.** We have already considered the processes of digestion of food. Normally the food in the stomach is digested within one

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* *Illustration No. 2.*

Those which are seen like the branches of a tree or a bush are called the lungs. The inhalation by the mouth or the nostrils goes down and spreads in these lungs. Here the air is purified and then goes in and.comes out. On the lungs becoming unwell arise several diseases such as asthma, tuberculosis, pleurisy, pneumonia, cough, etc. Those that are like rings are the organs of inhalation and exhalation. The nerves shown as broken in the middle are the canals through which purified blood runs down to other nerves. These lungs are the life-stay of the human body.



Picture No. 2 (a)
Lungs

to five hours ; some types of food take longer to digest than others. Digestion starts in the stomach where digestive juices break down the food into a form in which it can be absorbed. There is a rhythmic movement of the stomach called peristalsis during this process. From the stomach the paste-like chyme passes to the small intestines for further digestion and absorption, where the peristaltic movement assists driving the chyme on its way to the large intestines. Here the intestinal walls absorb water, so that what is left of the food becomes semi-solid. This waste material is the excreta or faeces, which passes to the rectum. This excreta is regularly passed out of the body when one feels the need to empty the rectum.

The kidneys play an important part in excretion. Blood passes through the kidneys where waste material is filtered from it. The waste material is carried off in a yellow liquid called urine. This is carried to the bladder by tubes called ureters. The urine is released from the bladder through a tube called the urethra, when we pass water. In females the urethra opens between the legs in front of the vaginal passage ; in males the urethra passes through the organ called the penis.

Some waste matter is also passed through sweat glands in the skin.

7. **Nervous System.** The nervous system co-ordinates the entire activities of the body, controlling movements aud sensations. Nerves are special fibres that extend all over the body, communicating with the brain by means of the spinal cord, the main centre for nervous impulses which is located inside the spine.

It is because of the nervous system that we have knowledge of the material world and adjust our relationship to it. By means of the nervous system we experience pleasure and pain, heat and cold, and receive knowledge of form, light, smell, sound, taste and touch. In the act of seeing, light rays from objects are focussed on to the retina at the back of the eye, rather like the action of a camera. Impulses are sent by the nerves of the eye to the brain to register this image as seen by the eye. In the ear, a complicated structure and mechanism make hearing possible. The main part is the eardrum, which vibrates like a musical drum when sound waves travel to it, in turn causing vibration of a fluid inside a spiral tube called the cochlea. The vibration of this fluid affects nerves which send impulses to the brain, thus registering sound as heard by the ear. The sense of touch is effected through sensitive nerve endings in the skin. Taste buds on the tongue have nerve endings to distinguish sweet, sour or bitter things. Similarly, in the nose are nerve endings to distinguish all kinds of smells. All these senses are registered in the brain which has separate parts to consider messages from eyes, ears, skin, mouth and nose, registering the sensations from the nerves and reacting to them by sending impulses all over the body which result in the appropriate reactions. It is important

to note that our consciousness of material sensations and events is basically an effect registered in the brain.

If the heart is the palace of *Ātman* (Soul), the king of the body, the brain is his office. The brain is the great nerve centre of the body, and the seat of senses, mind and intellect. The spinal cord is the main channel for knowledge and action, co-ordinating the impulses of nerve fibres stretching all over the body in their intricate network. On the right and left sides of the spinal cord are two chains of nerve fibres of the sympathetic nervous system, which stimulates or accelerates the actions of the internal organs and thus adjusts the body in its reactions to environment. The sympathetic nerves speed up the action of the heart, raise the blood pressure, and so on. The parasympathetic nerves retard or inhibit sympathetic action. Together the sympathetic and parasympathetic systems make up the autonomic system for controlling the organs of the body.

The cerebro-spinal nervous system is that section of the nervous system which receives sensory impulses, registers them in consciousness and controls the muscles of the body. (See Illustrations No. 3 and 4)* In turn. it can be considered as two sub-systems : 1. Central nervous system, lying within the cranium and the vertebral column ; 2. Peripheral nervous system, involving the cranial nerves (which arise from the brain) and the spinal nerves (which arise from the spinal cord).

Here is a brief description of the main parts of the brain itself. The cerebrum is made up of two large hemispheres each containing different sets of nervous centres. The centres in the right hemisphere control the left side of the body and those in the left hemisphere control the right side of the body. These centres function separately or together. In appearance this part of the brain called cerebrum resembles grey matter wrinkled into many folds. Among these centres in the brain are motor centres, related to actions of the body. Here are the centres for movements of legs, abdomen, chest, shoulders, skull, wrists, hands, head and eyes, etc.

The cerebellum is a smaller part than the cerebrum. Being covered by the back of the cerebrum, it is not visible from above. It appears like a bush, filled with nerve fibres from within. As in the cerebrum, out of its grey and soft parts various nerves arise connecting with cerebrum and spinal cord. The cerebellum co-operates with the cerebrum in controlling voluntary movements.

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* *Illustration No. 3.*

Details of the bones of the skeleton of human body have been given at page 31, please refer to it there and understand them. In the skeleton there are 206 bones in all. The strength of a body comes from these bones, otherwise the body would be only a mass of flesh. Some bones are solid and the others hollow. The hollow bones contain an oily liquid, yellow and rose in colour.

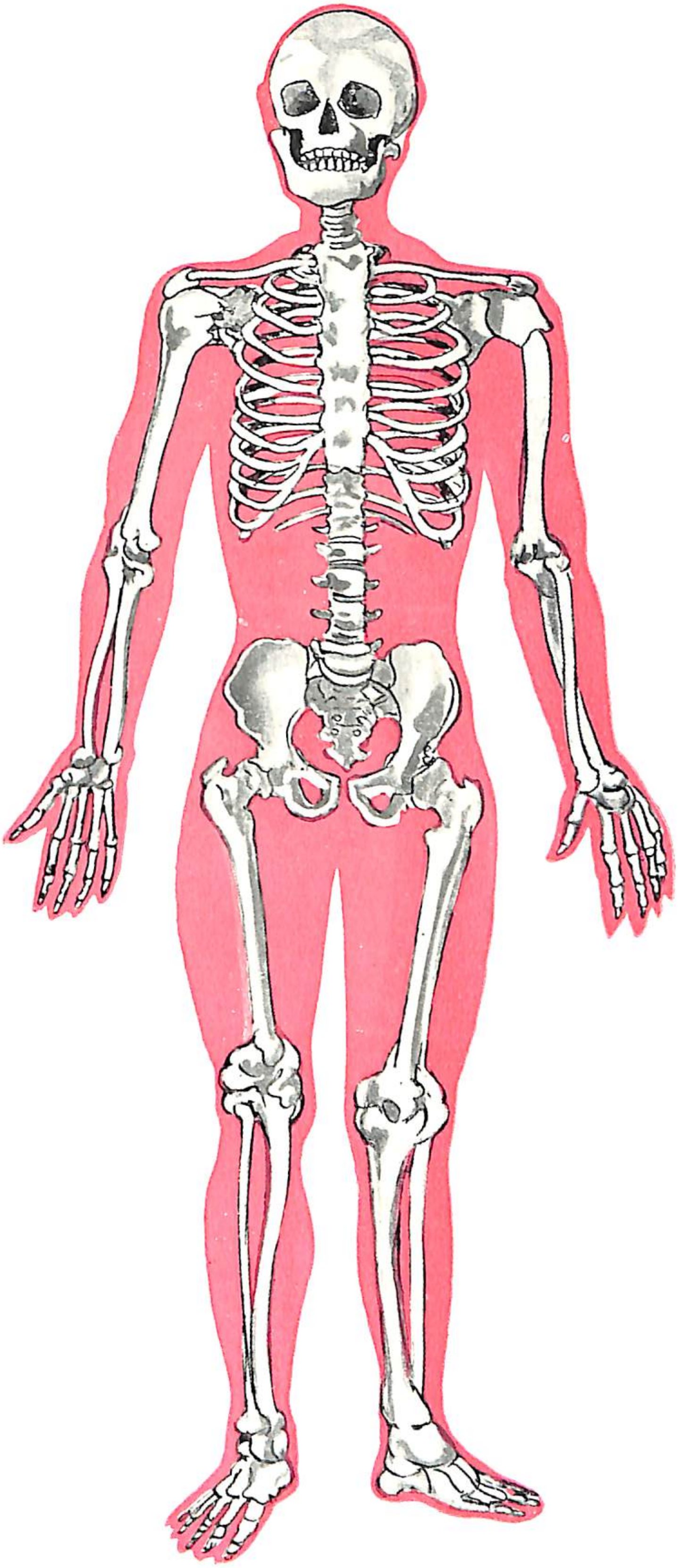


Illustration No. 3
Skeleton of Human Body

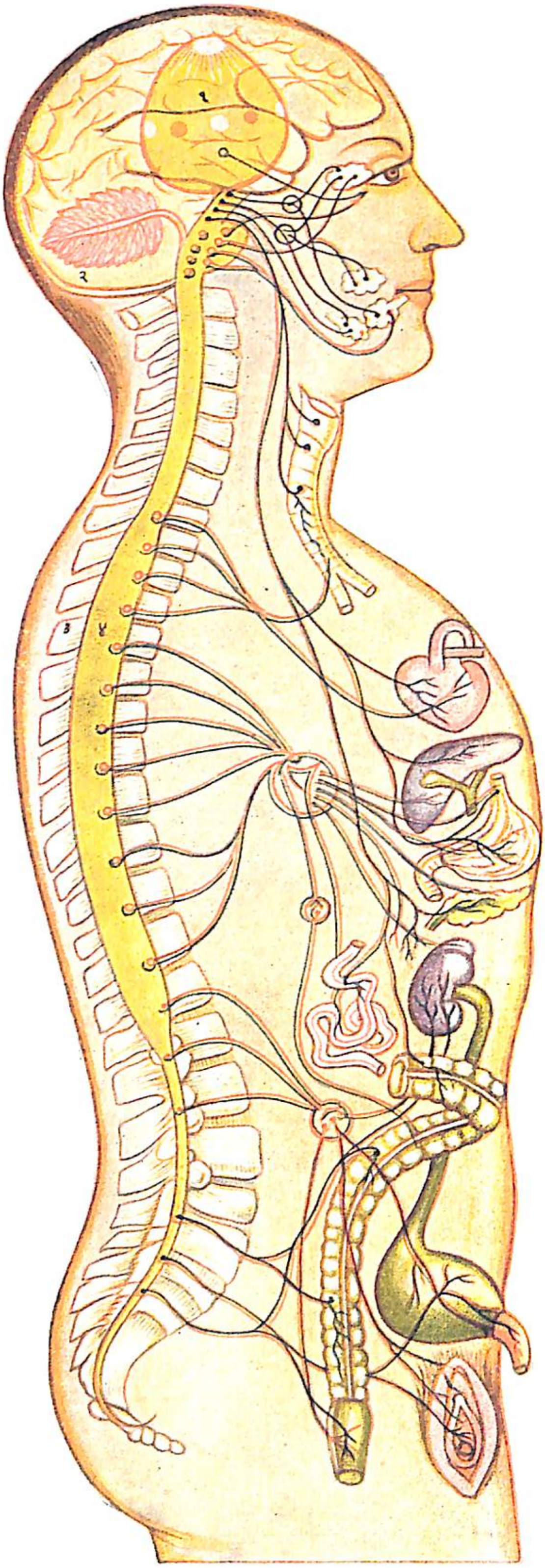


Illustration No. 4
Inter-relationship between brain, small brain, spinal column, *Sushumna*, etc.

Other parts of the brain are: pons, connecting cerebrum, cerebellum and medulla oblongata. This medulla has centres for breathing, heart beat and other involuntary actions. (See Illustration No. 4)*

It has been impossible to avoid some over-simplification and repetition in this brief general description of the nervous system and the brain. Without some simple preliminary ideas, however, it is difficult to begin to study the vast details of knowledge of the physical body and its actions. The Western system of anatomy and physiology, dealing with structure and working of the body, involves very precise terms which have the same meaning in any country. To learn all these names and the parts and functions they describe is a lengthy study; moreover, until some general idea is obtained too many fine details and thousands of technical terms can only confuse the student. For general purposes we have described as much as is necessary for an elementary basis. From this we can see how mind with *Karmendriya-s* (organs of action) and intellect, with the senses which are the means of acquiring knowledge and experience, have their abode in the brain. Residing in this spherical chamber, the Mind Sheath and Intellect Sheath perform their functions of action and knowledge respectively. Knowledge predominating brain, and feeling predominating heart for conducting their knowledge, action and feeling, use the spinal passage. As per my own experience, the spinal cord is the means of connecting brain and heart. Thousands of sensory and motor nerves pervade the body in their networks and most of them connect with the brain through the spinal cord, and most of the nerves go to different limbs from the brain through the spinal cord. Just as different flowers and leaves sustain a pattern on a piece of cloth, even so the entire body of ours is the pattern of these nerves. All the time these nerves with their different shapes, sizes and functions conduct knowledge and action. The senses and organs of action are the horses that draw the chariot of *Jīva*, the individual soul. (See Illustration No. 5)**

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* *Illustration No. 4.*

Inter-relationship between brain, small brain, spinal column, *Sushumnā*, heart, liver, etc.

1. Astral body (*Sūkshma Śarīra*) pervades the whole physical body but its management is seated in the large brain.
2. Small brain is of rosy colour.
3. The vertebrae of the spine.
4. Through the *Sushumnā Nādi*, the sensory and motor nerves are linked to heart, liver, etc.

** *Illustration No. 5.*

Cerebrum or the large brain.

1. Olfactory nerve.
2. Optic nerve.
3. Nerve that regulates the eyes.

4.5.6. *Trishikhā Nādi* (nerve that branches into three).

7. Vocal nerve.

The *Karmendriya-s*, organs of action, are considered to be five in number: anus, generative organ, hands, feet and speech. The seat of speech is the tongue and much of the world activity is due to speech. Sweet, pleasant and truthful action is the ornament of speech. Bitter, unpleasant and untruthful action is the serious defect of speech. Speech by its virtue can shower nectar, or by its defect can create miseries. (For *Senses of Perceptions*, see Illustration No. 6)*

8. **Glands**. The glandular system is concerned with organs which themselves secrete fluids with special properties affecting the action or growth of the body. There are many simple glands, such as the salivary glands, which produce fluids which can be easily identified since they are carried away by various channels in the body. Such glands are called Exocrine, from Greek term meaning 'secreting out'. Other organs, however, produce fluids from the capillary blood of the tissues and send this out in the venous blood (blood which fills veins) passing from the gland. In this case, the fluids secreting are, so to speak, hidden within, and are called endocrine ('secreted within'). The following are some of the main glands of the body—some endocrine, some exocrine :

The *Pineal Gland* is found in the skull, roughly in the centre of the forehead, near the upper part of the frontal sinuses. The physical purpose of this organ is as yet unknown, but for many centuries it has been given a mystical significance.

The *Thymus Gland* is situated between the neck and the chest, behind the breast bone, and is considered to regulate sexual development. The gland grows in children, but after puberty (when sexual capacity develops) the organ seems to become inactive.

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8. Auditory nerve.
9. Nerve pertaining to tongue and mouth.
10.11. Other nerves.
12. The nerve below the tongue.

* *Illustration No. 6.*

The realisation of the gross senses:

1. *Organ of smell* : The process of respiration, and perception of smell, have been illustrated through blue and green arrows.
2. *Organ of taste* : Tongue. The upper part of the tongue is a part of the sound mechanism. In front of it the buds are the cells of taste, the remaining part enables one to perceive taste, etc.
3. *Organ of sight* : Eye. The external objects reflect on the yellow spot situated in the blue-green cavity. The small oval-shaped green form is the eyeball. The still smaller oval shape is the pupil of the eye.
4. *Organ of touch* : Skin. The two external projections are the glands of the skin, the roots of hair. Inside, you see glands rosy in colour, they enable one to experience touch.
5. *Organ of hearing* : Ear. The outer ear is what appears like a shell ; middle ear and inner ear are joined to a bone.

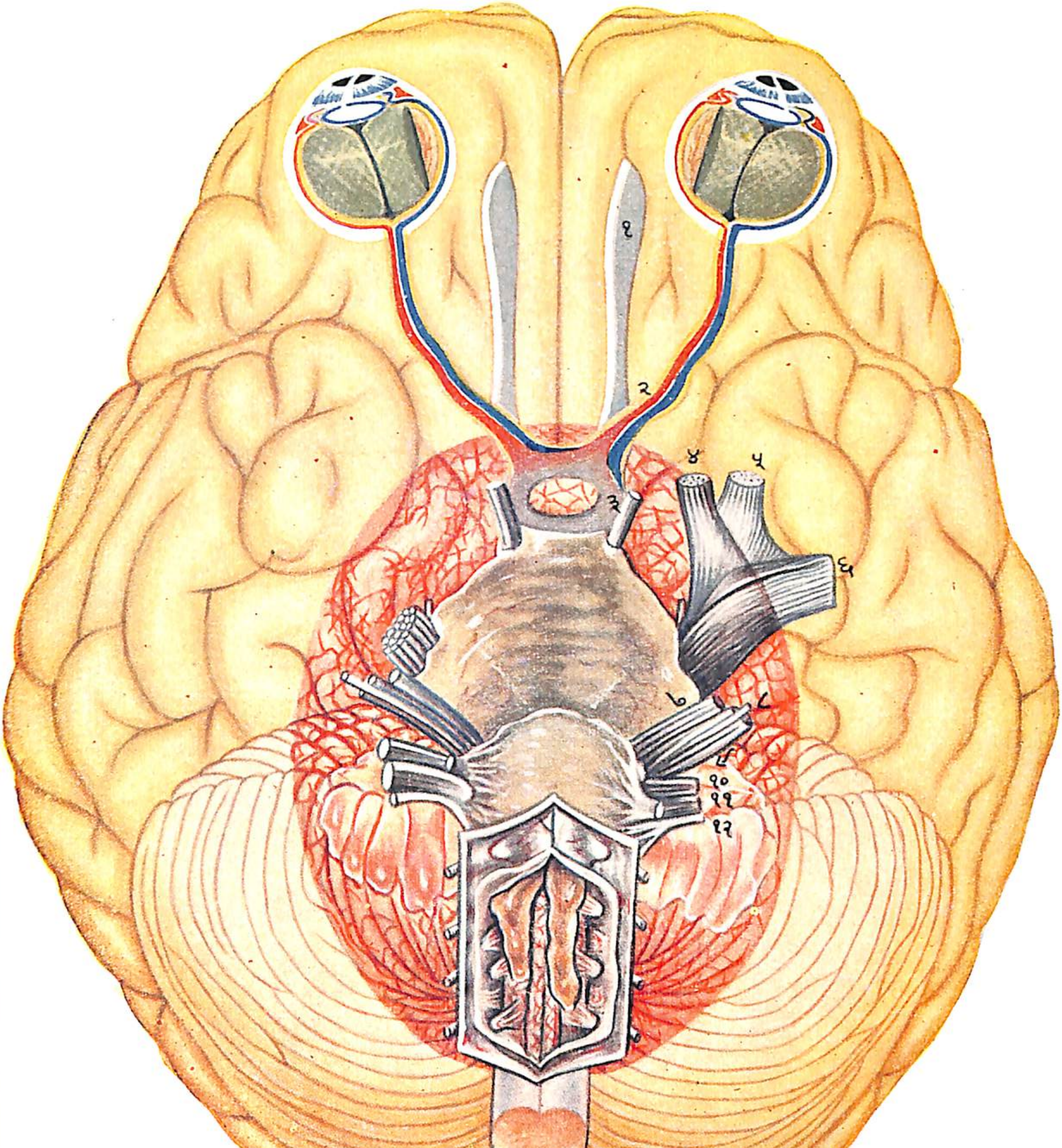


Illustration No. 5

Cerebrum or the large Brain

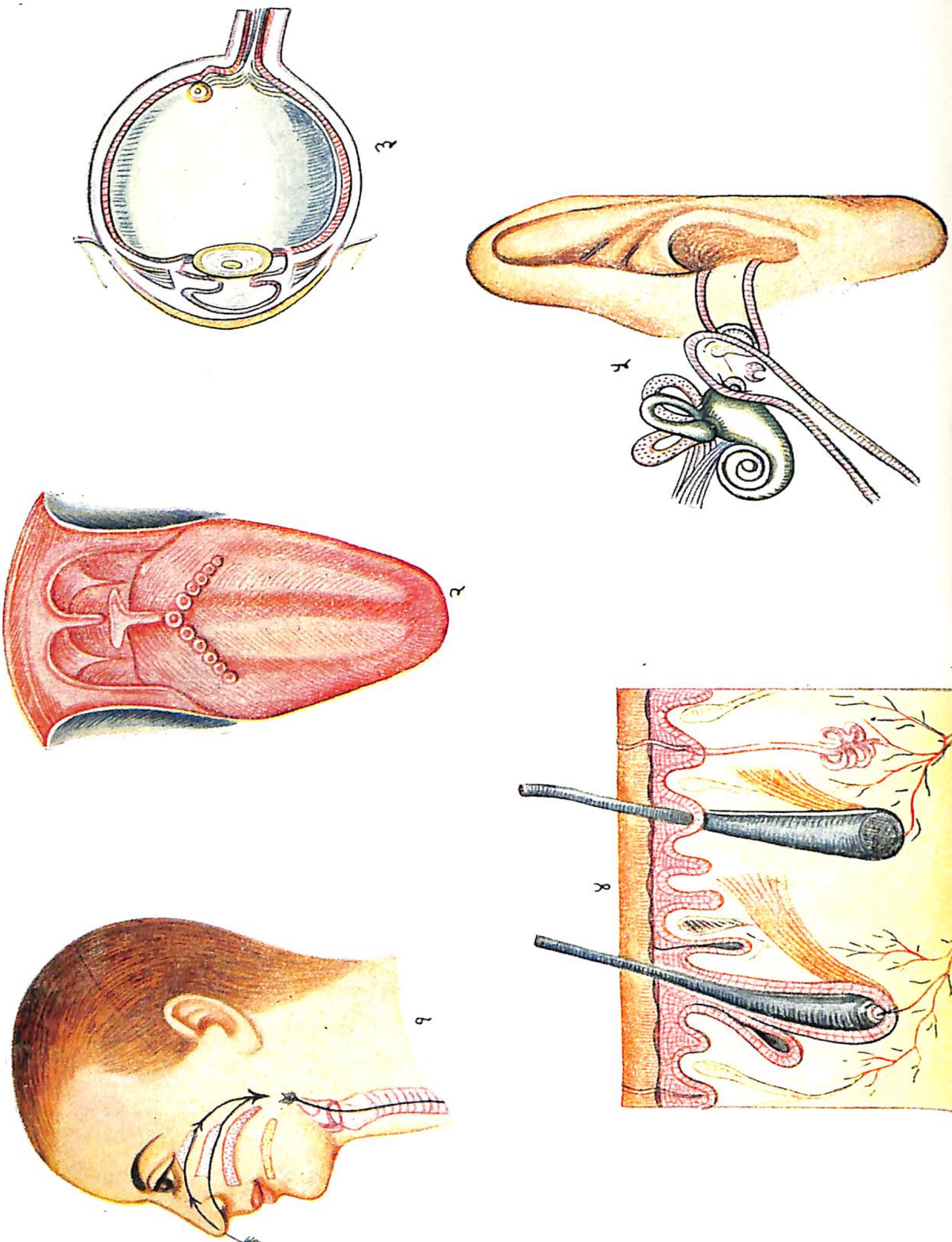


Illustration No. 6
The realisation of the gross senses of perception

The *Thyroid Gland* is situated in the throat near the larynx, and plays an important part in growth of the individual. Lack of thyroid secretion results in dullness of intellect, stunted growth, underdevelopment of head, teeth, hands, and feet. In the case of a child there may be a swollen stomach, heavy legs, pale face, loose muscles. Over-activity of this gland leads to a disease called exophthalmic goitre in which the eyes bulge and the throat swells. Because of imperfect action of the thyroid gland the bodies of men and women may become deformed, ugly and disproportionate, with loss of memory, irritability and slowing up of movement.

The *Parathyroids* are four smaller glands situated in the thyroid gland itself, two in front and two behind. They affect the action of the liver, and urine. If these glands function in an irregular way, there arise such defects as brittleness or decay in the bones, severe muscular spasms and nervous excitement.

The *Pituitary Gland* is situated in the skull, near the sphenoid cavity. It has a very important role in the processes of the body, and its action is also connected with other glands—the thyroid, parathyroid, pancreas and the mammary glands (in the breast). It affects also absorption of fats and carbohydrates in the body, and it controls sexual growth. Irregular function of this gland produces defects of the skeleton—giant-like growth or stunted growth, fatness, ugliness, deformity, dullness and sloth, exhaustion and sterility.

The *Mammary Glands* are found in the breasts of women and assist the production of milk for feeding a baby. The milk flows through the nipples of the breast.

The *Pancreas*, *Liver* and *Spleen* have already been described briefly. In the skin are found glands which regulate the perspiration or sweat.

The *Suprarenal* (or *Adrenal*) *Glands* are found just above each of the kidneys. Different parts of these glands have varying actions on growth and development. The outer parts called the cortex relate to control of male and female characteristics in the body. The inner part called the medulla works in conjunction with the sympathetic nervous system and produces a fluid called adrenalin which enters the blood stream at times of stress, such as rage, cold, or anxiety.

The *Prostate* and the *Testes* are glands of the male concerned with sexual action. The *Ovaries* are sexual glands of the female.

9. **Reproduction (Sex Activity)**. Among the *Karmendriya-s* are the generative organs, the private parts of man and woman by means of which physical reproduction takes place. In lower forms of life, breeding takes place without the high specialization of the human species. In some minute organisms a single cell simply divides into two parts. In some insects the characteristics of male and female are combined.

In the male, the thick fluid called semen is secreted in the prostate gland ; from here it passes to the testes where the sperm is produced. The semen and sperm are considered the essence of the body and should not be wasted. A great deal of semen is lost to the body in even one sexual intercourse. *Brahmacharya* is the practice of sexual continence which is enjoined for the youth and the monk and more specially for a *Sādhak*. Semen is the essence of the body—it is the sustenance of life and very essential. In one copulation 6 to 12 grams of semen is lost. Therefore, by too much of sex-indulgence, end of life is accelerated. One should not waste semen until at least 25 years of age even in a dream, otherwise it is like committing suicide. From the moment of impregnation to the birth of a child the period is 270 to 290 days. Therefore a man should renounce sexual indulgence during this period, otherwise the progeny can never be virtuous and self-controlled and the impression of lustful experiences of parents will pervade the mind and the body of the child. In India, the ancient concepts of the different stages of man's life involve an ideal conception of the meaning and purpose of existence and rest upon a broader and more dignified view than the greedy or careless pursuit of pleasure, in living only for the day. In Hindu society, marriage is fundamentally a religious institution, and the conception of a child a sacred duty. A good wife worships God through her husband and attains a deep spiritual satisfaction. In Western countries marriage is so often only a matter of convenience or the satisfaction of pleasure alone, which becomes dulled after too much gratification. The birth of children often becomes a burden rather than a sacred pleasure, and over-indulgence in sexual activity breeds frustration and weakness. In the Vedas it is said :

Brahmacharyeṇa Tapasā Devā Mrityumupāghnata
(Atharvaveda 11-5-19)

ब्रह्मचर्येण तपसा देवा मृत्युमुपाघ्नत । (अथर्वं० ११ मू ५ मं० १९)

(By the practice of *Brahmacharya* the gods conquered death and attained *Brahma.*)

This body is the chariot of *Ātman*, the Divine City. The Vedas being the divine revelation are self-authority and the supreme *Guru*, who is the bestower of knowledge and realization here and hereafter, is God Himself.

Rishi Patanjali says :

Sah Pūrveshāmapi Guruh Kālenānavachchedat. (Yoga I—26)

सः पूर्वेषामपि गुरुः कालेनानवच्छेदात् । (योग० पा० १ । सू० २६)

("He being unobstructed by time is the Teacher of even the ancients.")

Whether that God is called *Shankara*, *Vishnu*, *Hiranyagarbha* (Cosmic Mind), or *Virāt Purusha* (Cosmic Being), this entire knowledge and realization have been bestowed by this Supreme Soul, and the same science of soul even now continues through the succession of *Gurus* and disciples.

The *Upanishad-s* are some portion of the very same teaching of the Lord and they contain the spiritual wisdom. Just as the succession of physical bodies continues by the actions of bodies, so the divine knowledge continues through the holy scriptures and the *Gurus*. The *Upanishad* states :

Ātmānam Rathinam Viddhi, Sharīram Rathameva Tu,
Buddhim Tu Sārathim Viddhi, Manah Pragrahmeva Cha.
Indriyāṇi Hayānāhurvishayānsteshu Gocharān,
Ātmendriya-Mano-Yuktam Bhoktetyāhurmanīshiṇah.

(*Katha, Valli 3, Mantra 3-4*)

आत्मानं रथिनं विद्धि शरीरं रथमेव तु,
बुद्धिं तु सारथिं विद्धि, मनः प्रग्रहमेव च ।
इन्द्रियाणि हयानाहुर्विषयांस्तेषु गोचरान्,
आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः ।। (कठ० व०३, छन्द ३-४)

Here the teacher *Yama* has beautifully compared the human body with a chariot that takes the individual soul to liberation. In the chariot of the body *Ātman* is seated as the charioteer or the Lord of this chariot. Intellect is the driver who catches hold of the reins of mind. The horses in the form of senses graze on the field of sense-enjoyments. Thus, the wise men call this *Ātman* conjoined with mind, intellect and senses, the enjoyer. Further, the *Veda* describes the human body thus :

Ashtāchakrā Navadwārā Devānām Pūrayodhyā,
Tasyām Hiranyayah Koshah Swargo Jyotishāvritah.

(Artharva Veda 10-2-31)

अष्टाचक्रा नवद्वारा देवानां पूरयोध्या ।
तस्यां हिरण्ययः कोशः स्वर्गो ज्योतिषावृतः ।। (अथर्व० १०-२-३१)

The body has thus been described as a holy city with eight *chakra-s* (centres of divine energy) and nine doors (the nine openings of the body). In this holy abode of Ayodhya is a golden sheath in which are various luminous orbs. In the centre of these orbs lives the immortal *Ātman* (soul). When *Jīvātma* or individual soul, endowed with the light of wisdom and accompanied by *Prāṇa-s*, mind and intellect and senses, enters by the command of the Creator into this holy city, it becomes *Ayodhyā* (unvanquishable) because where the father *Maheshwara* (Great Lord) is present with *Jīvātmā* none can conquer that holy city. In this very city is your true dwelling.

Entry into Annamaya Kosha (Food Sheath)

Let us enter into the physical portion of this holy city through meditative vision and see its inner form. The description of the human body that we have given in the foregoing pages is mainly for the purpose of enabling the *Sādhakas* to enter into it.

Food is of 4 different kinds : (1) which is eaten by the teeth, (2) which is drunk by the throat, (3) which is licked by the tongue, (4) which is sucked by the lips. All these four kinds of food when digested are converted into *Ras* (juice), blood, flesh, marrow (the white substance inside the bones), fat and bones and after these the essence of food becomes semen in men and *Raja* fluid in women. These latter are the life-stay of the human body and are *Sāttwik* (pure) predominating and in them *Sāttwik* elements air, water, fire, ether and earth are present. These go to form the material cause of the body.

See the divine subtle architecture of the Lord, hidden in every limb. Consider the inception of this body, how by contact of sperm and ovum (*Shukra* and *Raja*) a small mass of flesh (*Morula*) is formed in the mother's womb. *Jīva*, the individual soul, directly enters this embryo. It is not necessary, as the saying goes, that *Jīva* comes with the rain that falls on the earth, and from earth enters into food and in the form of nourishment gradually enters into the semen, and by combination of sperm and ovum becomes manifest in the *morula*. The *Jīvātmā*, however, has the power of entering into the body and coming out of any part thereof as it wishes. Its entry is as a lord surrounded by servants, the twenty-four or twenty-five *Tatwa-s* (elements). These are as follows :

Prakriti (matter), *Mahān* (cosmic mind-stuff), *Ahamkāra* (ego principle), five *Tanmātrā-s* (subtle elements). (These are classed as eight *Prakriti-s*, because they are causes of the succeeding effect.)

Five organs of knowledge, five organs of action, five gross elements, one mind—these are sixteen *Vikāra-s* (effects.)

This makes twenty-four *Tatwa-s*, but since we divide *Mahān* into two, *Chitta* (mind-stuff) and *Buddhi* (intellect), the total becomes twenty-five.

When the embryo is formed, all these *Tatwa-s* assume the shape of an oval mass and *Jīva* resides in the middle of this egg-shaped embryo. After entering the *morula*, *Jīva*, by the force of its consciousness, transmits its activity through *Chitta*, and having attracted the *Sattwik* portions of five gross elements, starts growing in the form of the foetus. But the growth of the foetus does not mean that there is a parallel growth in the astral and causal bodies of the *Jīva*. These two bodies are in the form of subtle lights and exist as potency only. When a light is kept in a cave it illuminates that cave only, but when the light is kept in a large room it illuminates the whole room. In the same way, the rays of these bodies go on expanding with the growth of the foetus. If *Jīva* does not enter into the *morula* formed out of copulation, the foetus is not formed, and even after a foetus is formed, through the effect of some *Karma* there might be a miscarriage or abortion, when the *Jīva* goes out. Without the association of conscious *Jīva* the inert elements cannot perform any function. The conscious foetus goes on developing by attracting *Sattwik* portions of the five elements which are mixed with the mother's blood. With the growth

of the foetus the luminosity of the subtle bodies also goes on developing. The causal and astral bodies have the ability to expand or contract and they assume the form of the physical body in which they dwell. They shrink in the body of a mosquito and expand in the body of an elephant, and so perform their functions pervading the bodies they possess. Thus the food sheath in the form of foetus goes on developing.

The Development of the Food Sheath

The food sheath is made up of the *Sāttwik* portions of the five gross elements and it develops because of them. *Jīva*, abiding in the womb, attracts the *Sāttwik* portions from the mother's blood until delivery of the child. After being born, the baby normally feeds on mother's milk which is considered more *Sāttwik* (pure). All food materials, whether solid or liquid or in the form of warmth or giving air, are affected by the three *Guṇa-s* (qualities of matter) abiding in the five elements. When a baby starts eating or drinking, these three *Guṇa-s* (*Sattwa*—purity, *Rajas*—passion, *Tamas*—inertia) become more manifest. You many observe this by noticing how those who eat *Sāttwik* food in moderate quantity are generally free from laziness, are full of vitality, sleep less and have sharp intellects. But even they become prey to sleepiness, laziness and sloth when they eat too much. Whatever *Guṇa* predominates in the food made up of five elements with three *Guṇa-s* implied in them, is reflected in the physical body. Before this happens, the food which enters into the body is first converted into the *Rājasik* forms of blood and chyle ; the *Tāmasik* gross part is thrown out in the form of excreta, urine, perspiration, etc., then the *Sāttwik* portion is converted into *Ojas* (vitality) and *Retas* (semen) which help the growth of the physical sheath. According to the increase in quantity of these *Sāttwik* portions, the body becomes more and more *Sāttwik*.

Other Systems

Apart from the other sheaths—*Prāṇamaya* (vital air sheath), *Manomaya* (mind sheath), *Vijñānamaya* (intellect sheath), *Ānandamaya* (bliss sheath)—there are other five sub-sheaths, also called systems, within the Food Sheath itself ; these are of earth, water, fire, air and ether. These systems sustain and nourish their particular cells. The atoms of earth go to form bones, of water—blood, of fire—gastric processes, of air—respiration and of ether—support for all these sub-sheaths. The principle involved here is that the subtle elements prevade and sustain the gross ones. These elements should not be confused with the chemical elements of modern science, each having a given atomic number ; we refer to an ancient concept of metaphysical rather than scientific terms. According to this, all objects of the world are pervaded by five gross elements—*Ākāśa* (ether), *Vāyu* (air), *Tejas* (fire), *Jala* (water) and *Prithivi* (earth), of these the last four are pervaded by *Ākāśa*, the first. These represent the five modifica-

tions of matter (*Prakriti*). They are in turn pervaded by five *Tanmātrā-s* (subtle elements). The *Tanmātrā-s* are produced from *Ahaṃkāra* (ego-principle), which arises from *Mahān* (cosmic mind stuff). *Mahān* itself implies an equilibrium of the three *Guṇa-s* (*Sattwa*, *Rajas* and *Tamas*), and which is the first effect (vikar) of Alinga Prakriti pervaded by the subtlest of the subtle—*Brahman* (Absolute). Thus, every gross body is dependent upon its internal subtle bodies and sheaths. The development of *Prakriti* (matter) is from its latest state and then through the subtle energy of the three *Guṇa-s* (states) to *Mahān* (cosmic mind stuff) from which arises (*Ahamkāra*), the principle of individuality. Thence are produced the five subtle elements (*Tanmātrā-s*), from which evolve the five material elements—*Ākāśa*, *Vāyu*, *Tejas*, *Jala* and *Prithivi*. We have previously referred to the detailed constitution of the sixteen *Vikāra-s* (effects) and the dual aspects of *Mahān* as *Chitta* and *Buddhi*, thus enumerating the twenty-five *Tattwa-s* (elements). These concepts may at first be found complex to Western readers, but in fact they represent a way of understanding the subtle processes of life itself, and meditation on these subtleties will, in itself, demonstrate the validity of the point under discussion—that the gross aspects of material life are, so to speak, secondary aspects of a primal subtlety.

Stability of the Food Sheath

The Food Sheath can continue for a few months without solid food material; it can continue for a few days without water; it can live for a few minutes without breathing; and it can continue for a few seconds only without etheric sustenance—a man would soon die if he is sealed in an iron because he will not get air and ether elements. The element of fire is concase, cerned with the heat of the body. Deficiency of fire is harmful for the food sheath because body and limbs are likely to become cold. Thus these five elements go in and out of the food sheath, which receives life and nourishment from them and brings about *Sthūla Bhoga* (gross enjoyment) for *Jīva* as well as its eventual release.

Functions of the Food Sheath

The *Karma-s* (actions) of *Jīva*, the individual soul, bear fruit in three ways : *Jāti* (class), *Āyu* (life) and *Bhoga* (enjoyment). These are easily seen in the activities of the waking state of consciousness. In this state, active *Rajas* overpowers *Sattwa* and dulls *Tamas* and engages one in enjoyments of sense objects. Amongst these gross enjoyments are such pleasures as food and drink. The experience of sweet or sour taste is by the tongue, seeing various sights by the eyes, hearing many sounds by the ears, smelling by the nose, coming and going by the legs, giving and taking by the hands, excretion by the anus, urination, and seminal discharge in sex pleasure by the female and male organs. Thus *Bhoga*, enjoyment, in the form of gross objects which is both painful and pleasant is performed by the physical body or food sheath through the ten *Indriya-s* (senses).

Jāti (class) includes rank, class, birth and form of life (animal, vegetable), in short, the position in which *Jīva* is placed at birth due to accumulated *Karma-s* from previous lives. All actions produce consequences, some immediately, others at a later date, others still in *Jāti* in succeeding births. These consequences are pleasurable or painful according to the virtue or vice of the actions. Changes such as old age and disease take place in this body (subject to birth and death) which is the dwelling of *Jīvātmā*, individual soul, from the moment of its entry. In this body, sustained by the four other sheaths (*Prāṇamaya*, *Manomaya*, *Vijñānamaya*, *Ānandamaya Kosha-s* or sheaths), the gross fruits of *Karma-s* culminate. Here, *Purusha* (soul) is circumscribed by *Prakriti* (matter) and suffers through the *Taptriya* (miseries) of birth and death, virtue and vice, actor and enjoyer.

Ten organs, five *Prāṇa-s*, five sub-*Prāṇas* and ten vital centres are included in the physical sheath, but only their gross aspects are known until and unless there is *Sādhanā* (spiritual discipline). The grossness of the physical sheath arises from the predominance of *Prithivi*, the earth element ; its knowledge is acquired by practice of *Āsana* and *Prāṇāyāma* etc. as specified in the *Yoga Sūtra-s* of Patanjali II—52, 53), ततः क्षीयते प्रकाशावरणम् (By *Prāṇāyāma* the veil of *Klesha-s* covering the divine light is attenuated by the *Sattwa*) and the mind attains quietude and becomes fit to concentrate (धारणासु च योग्यता मनसः) as described in the Prolegomena.

In the State of Sleep

When the physical body is tired through its everyday activities, the waking state of consciousness which predominates in *Rajas* and *Sattwa* becomes quiescent and *Tamas* predominating sleep manifests. Then the physical body lies inactive like a machine at rest. When some degree of *Rajas* increases during sleep, dreams start appearing ; a little of *Rajas* quality still persists in sleep state through which digestion of food, blood circulation and other internal functions continue. The pleasure and pain experienced in the dream state are a second type of enjoyment (*Bhoga*) in the fruition of *Karma*.

In the state of sound sleep—there is a third kind of enjoyment. After a sound sleep a man either feels that he slept a very comfortable sleep (सुखमहम् स्वाप्सम्) or his mind-stuff felt troubled (क्लान्तं मे चित्तम्). In this way, every body experiences pleasure or pain in deep sleep.

Attainment of self-realisation. To attain self-realisation it is necessary to refine the discrimination between *Prakriti* (matter) and *Purusha* (soul), the two great principles that exist in the gross physical sheath. For this purpose one will have surely to practise the *Samādhi-s* of Maharshi Patanjali enumerated earlier in this book. The preliminary stages of *Samādhi* are explained below.

Method of Sadhana (Spiritual Practice)

One should engage in continuous *Sādhanā* with faith and perseverance after first purifying the body by the austerities of the first four kinds of *Rāja Yoga*, namely : *Yama* (ethical restraints), *Niyama* (moral observances), *Āsana* (physical postures), *Prāṇāyāma* (breath control). After this one can train the mind to become adept in the practice of *Dhāranā* (concentration). Sit peacefully, in seclusion, in any posture in which you have become adapted by regular practice so that the position is comfortable and effortless. Renounce the *Samkalpa-s* and *Vikalpa-s*, the thoughts and imaginations of the mind, until you find stillness. You may then practise *Unmani Mudrā* by closing your eyes and fixing the mind in meditation at a spot between the eyebrows. At this stage the imaginative faculty should be concentrated at this point to visualize light, as if seen with eyes opening inside. Thoughts should not be allowed to arise and there should be no extra pressure on the brain; do just a steady visualization of the light between the eyebrows in the forehead for 2 to 4 minutes. Sit in a relaxed mood. Because the steady effort of concentration in focussing the gaze tires the brain and causes the mind to wander, so after two to four minutes this visualization should be relaxed while you continue sitting comfortably in your *āsana* in a peaceful attitude. After two or three minutes you may try concentration between the eyebrows again, followed by another relaxation of effort.

For proper practice a qualified guide is required in the case of beginners. In the absence of a *Guru* (teacher) one should pray for guidance. In the case of a sincere devoted aspirant who has purified himself by *Yama*, *Niyama*, *Āsana* and *Prāṇāyāma*, *Guru* may become manifest in the form of inner guidance. Faith, purity and perseverance will always bring divine grace in the form of *Guru*, either as a qualified teacher or as inner revelation.

Slowly, by regular practice of concentration, you will gradually come to see this light arising in the middle of the eyebrows. In the beginning, it may be very small, dim or smoky. It may appear like a flame, a glow-worm, an electric light or sunshine as practice continues.* How long this stage takes, varies according to the temperament of the aspirant and the degree of practice. Gradually, by sitting still in a comfortable posture and suspending mental functions, the will power of mind and intellect increases and clarifies the image of light. From the first moment of its appearance, efforts should be made to keep this light steady. As there is more and more steadiness the light will become clearer and brighter. This light is called the divine eye, or the subtle eye. As the *Sādhaka* (aspirant) acquires control over this light he will be able to move it

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* नीहारधूमार्कानिलानां खद्योत-विद्युत्-स्फटिक-शशिनाम् ।
एतानि रूपाणि पुरःसराणि ब्रह्मण्यभिव्यक्तिकराणि योगे ॥ श्वेताश्वतरोपनिषद्, अ० २, मं० ११ ।

to any region of the body he wishes and be able to see the subtle characteristics of the food sheath by its light. Once the image of this light has clarified and mastery has been obtained over it, this divine eye may be used to see gross objects and the subtle objects beyond the grasp of the senses. Some imaginative faculty is necessary only in the initial stages. This light exists always in the middle of the eyebrows but it is not seen by most men without first practising *Dhyāna Yoga*, the *yoga* of meditation. The light itself is not imaginary; it is the subtle eye of the human astral body. Preliminary imagination merely assists the removal of obstacles that prevent this light from being manifest. When this subtle eye is revealed and mastered, the aspirant acquires a torch, as it were, by which he can perceive subtle objects beyond the grasp of the senses. By this light you may see all the internal parts of this divine city of the body in the state of meditation. Some aspirants confuse this function of the light with that of the mind, but mind is only the prompter of the subtle eye of this vision and, therefore, separate from it. We will describe the nature and function of the mind and intellect later in this part. It is by this divine eye that these too will be properly understood.

Now, with the help of this light, you should enter into the *Annamaya Ko'ha*, the food sheath, which is the grossest covering of the soul. You will be amazed at the skill and intelligence of the Divine Architect, *Vishwakarmā*.

We do not know exactly when *yogis* first discovered the subtle centres in the physical body through the practice of meditation Following upon *Vedic* descriptions of the eight *chakra-s* (subtle centres of the body), and after the *Yoga Sūtra-s* of Patanjali, methods of awakening the *chakra-s* by *Prāṇāyāma*, *Āsana* and *Mudrā* were refined. These methods have a favourable influence on meditation. It is correct to include these methods under the term *Hatha Yoga*, as the Sanskrit term *Hatha* means 'obstinate', and these methods necessitate persistent or obstinate practice.

The Chakra-s

Situated in the spinal cord in the spinal column are special centres from where groups of sensuary motor nerves arise. They pervade the entire body to rejuvenate it with life force in the form of knowledge and action. The main of these are known as *Idā*, *Pingalā* and *Sushumnā*, and these connect with eight centres of vital energy in the body called *chakra-s*. Some modern writers have identified these channels as the spinal cord with the sympathetic nervous chains, and the *chakra-s* as the nervous centres (plexi) of the body. This is incorrect, as these structures are not perceived without special meditation, nor can their activity be equated with their gross structure. It is rather like the filaments of an electric lamp which establish a gross circuit, but light does not shine until the electricity flows. When the vital current of meditation flows through the nerve centres of the body they become luminous to the subtle eye and shine with beautiful shapes, colours and movements. In the illustrations of these *chakra-s*

they are shown a little imaginatively in such shapes as lotuses and wheels. These do, in fact, approximate to the actual shapes, but since they are not gross objects it is not possible to give a standard exact description. Many people have described these *chakra-s* in different ways for this reason, yet the general shapes correspond to lotuses and wheels in shapes, colours, movements and positions.

It is not enough simply to perceive these *chakra-s*. One must experience directly position and movement of the *Prāṇa-s* (vital airs) which pervade the *chakra-s* ; one must experience the colours, forms and functions of the *Prāṇa-s* and the five *Tanmātrā-s* (subtle elements) implied in them. Every aspirant should endeavour to obtain this special knowledge, thus the vital centres may be truly awakened.

The Root of the Chakra-s

The root of all the *chakra-s* is the spinal cord, situated in the spinal column, and may be seen by the vision of meditation. But the forms that are seen in the *chakra-s* appear in front of the nervous plexi which arise from the spinal column. Just as the reflections of the objects are seen in a mirror, so the visions of the *chakra-s* are projected to the nervous plexi. In the *Sushumnā* (the spinal cord) there are also some more *Nādī-s* (channels of subtle energy) called *Vajrā Chitrā*, etc. These may be experienced directly by the aspirant.

At first, the *chakra-s* are seen as very gross, unsteady and changing shapes and sizes, but by intense concentration and meditation they appear more clearly and more naturally with all their subtle details. The subtle processes of these *chakra-s* and the experience relating to them can only be fully and perfectly acquired when the aspirant has perfected *Samyama Jaya*, the mastery over the three-fold practice of concentration, meditation and *Samādhi* (superconsciousness).

I shall give descriptions of the *chakra-s* on the basis of my own direct experience, together with other accounts for comparison and additional information.

Ultimately, *the purpose of this knowledge* is for each aspirant to experience personally the unsurpassable glory of *Prakriti* (nature) and by this valuable science of the *chakra-s* be able to renounce attachment to *Annamaya Kosha*, the food sheath, and having realized the *Ātman* (soul) to attain release from bondage.

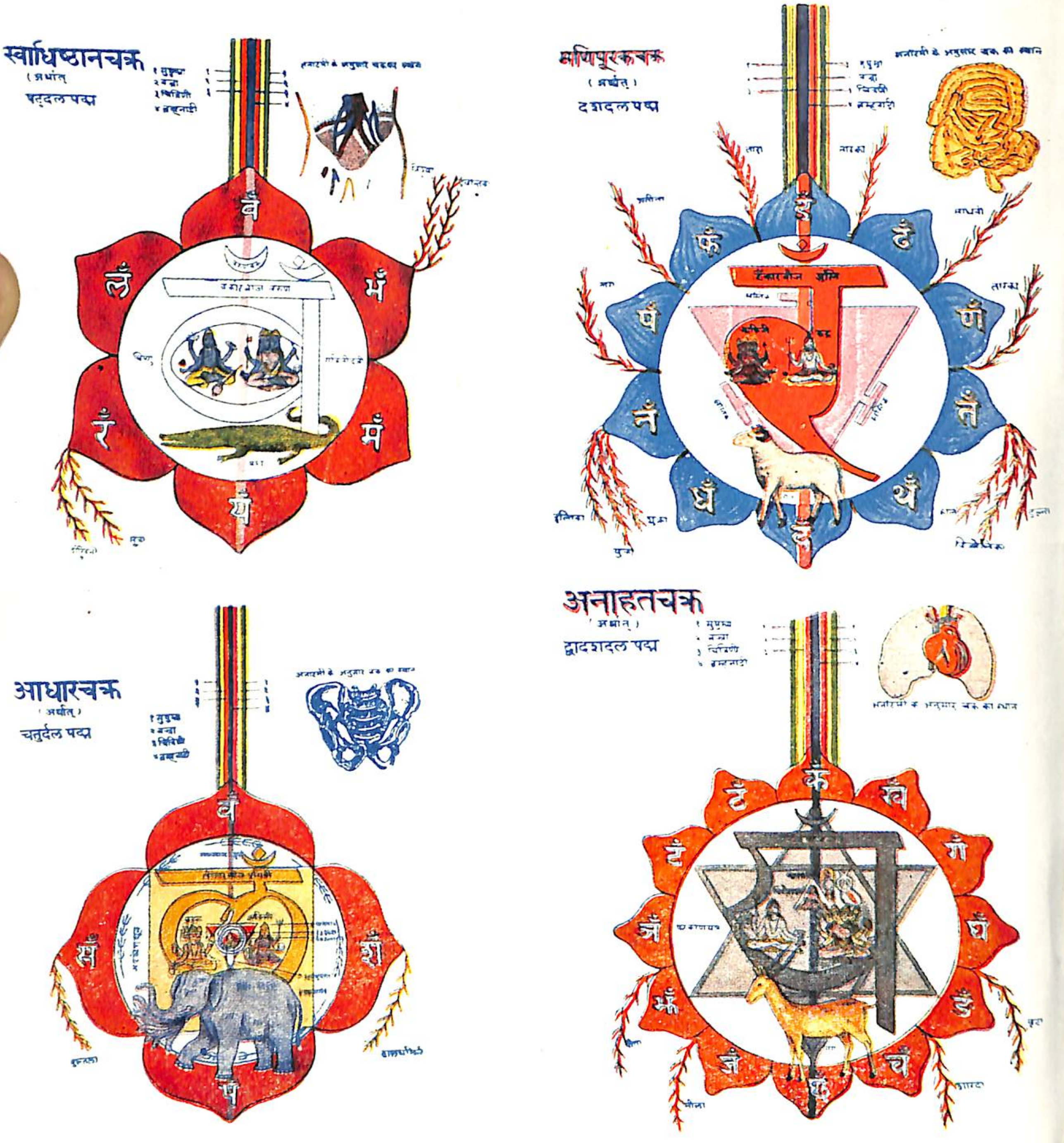
Kundalini, the Coiled Mystic Force

Knowledge of the *chakra-s* is gradually acquired after the awakening of *Kundalinī*, the mystic latent force in the body. On the basis of *Hatha* and *Tantra Yoga* scriptures, (See **Illustration No. 7*) this force is a latent

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**Illustration No. 7.*

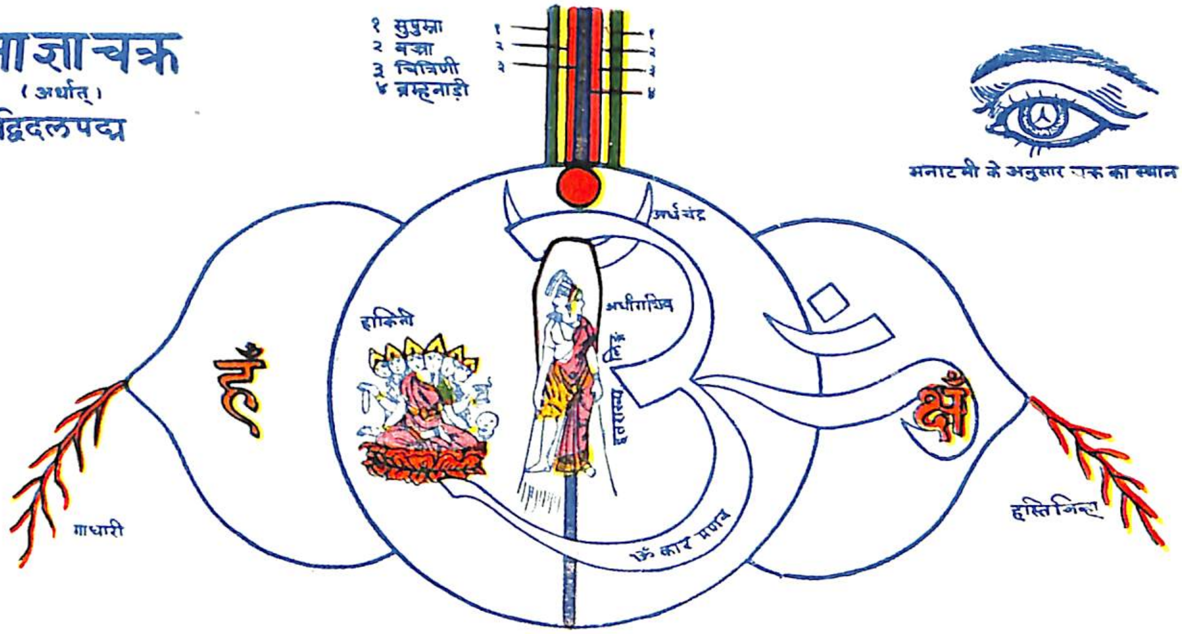
The Illustration of the *Chakra-s* and the *Sushumnā* according to the *Tāntrik* scriptures.



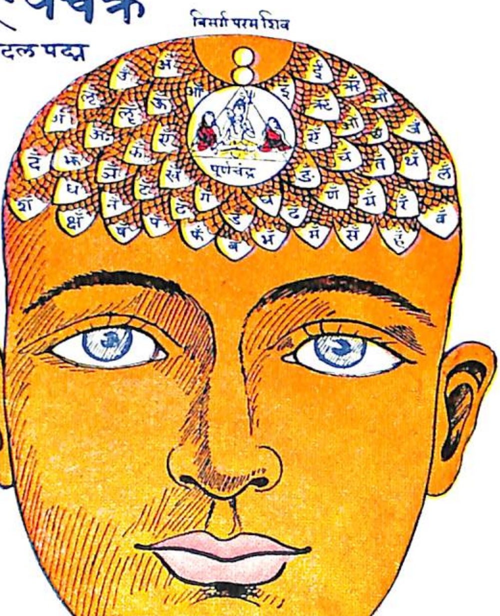
Illustrati

Illustrations of Chakras and Sushum

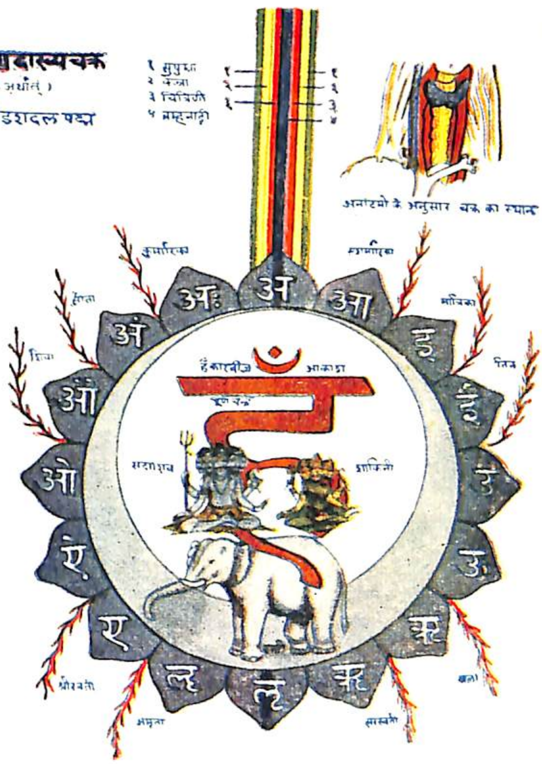
आज्ञाचक्र
(अर्थात्)
द्विदलपद्म



शून्यचक्र
सहस्रदल पद्म



विशुद्धाख्यचक्र
(अर्थात्)
षोडशदल पद्म



No. 7
according to Tantrik scriptures

aspect of cosmic energy located in the *Ādhāra* or *Mūlādhāra Chakra*, identified with the basal plexus. Here, at the place of *yoni*, above the anus and below the generative organ, is a triangular shaped *Agnikona* or fire-angle. Inside this triangle is a radiant *lingam* (phallus) shape like a bud called *Swayambhu Linga*. *Kundalinī* lies at the mouth of the *Sushumnā Nādī* on the head of the *Swayambhu Linga*. This primal energy, which desires union with *Shiva Loka*, the world of the Absolute, lies coiled like a serpent three and a half times round the lingam, in a dormant or sleeping state, appearing like the shape of a conch-shell. When *Kundalinī* is awakened she moves upwards through the *Sushumnā*, irradiating with her touch the three *Nādī-s—Vajrā*, *Chitraṇī* in the centre, and *Brahma Nādī* in the centre of this. The triangular formation of the three *Nādī-s* is the symbol of *Shabda Brahman*, the *Brahman* of sound. When *Kundalinī* is awakened she moves through these *Nādī-s* with a hissing sound and brings illumination to the aspirant. It is a popular belief that the *Sādhanā* of the aspirant easily goes on even without effort after the glorious awakening of *Kundalinī*, although this is often only a partial awakening and for complete success there should be *Shakti Pāt* or infusion of grace through the *Guru*. I have given these conceptions of modern *Gurus* (teachers) here in brief.

Kundalinī according to Rāja Yoga and My Own Experience

It is correct to say that when contact is established between the *Apāna Vāyu* (vital air of the lower part of the body) seated in the *Mūlādhāra* (basal plexus) and *Brahmarandhra* in the crown of the head through mind principle, there arises a light in the area of the spinal cord. The contact is brought about by purification, practice and the power of will, and the light is *Kundalinī*. When this light manifests fully, it illumines the different parts of the body and irradiates the *chakra-s* as it passes through the path of the *Sushumnā Nādī* in the spinal cord and enters into *Brahmarandhra* in the crown of the head.

However, the view that *Kundalinī* is the primal *Brahmik* energy appears to be a relatively late concept and not quite correct. The early scriptures do not discuss *Kundalinī* in describing the evolution of the world, and even the *Yoga Darshan* of *Pātanjali* does not mention *Kundalinī* as the primal energy. It is true that later commentators have mentioned *Kundalinī* and the *chakra-s*.

In our Illustrations Nos. 4 and 8* the position of *Sushumnā* and the

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**Illustration No. 8*.

The realisation of the *Chakras*.

1. According to the *Veda-Mantra* "Ashta-Chakra Navadwara"—eight *Chakra-s* and nine doors—there are eight *Chakra-s* in the *Sushumnā*: *Mulādhāra Chakra*, *Swādhishthāna Chakra*, *Manipura Chakra*, *Surya Chakra*, *Manas* (moon) *Chakra*, *Anāhata Chakra*, *Vishudha Chakra*, *Ājñā Chakra*—these are the eight *Chakra-s*. *Sahasrāra* is in the crown of the head, in *Brahma-Randhra*.

chakra-s is clearly shown. The head of the spinal cord starts from the medulla oblongata (the spinal bulb connecting with the cerebellum) and passes downwards through the spinal column towards the coccyx. After the first lumbar vertebra it narrows to a thin filament. The spinal cord is hollow like a tube and somewhat resembles a snake in general appearance. It is possible that because of these luminous *Nādī-s* or astral tubes, that are located in it, are termed *Kundalinī* in a figurative way. There is a *Nādī* on each side of *Sushumnā*—that on the right side is called *Sūrya Nādī* (the solar *Nādı*) or *Pingalā* or *Yamunā*, that on the left side is known as *Chandra Nādī* (the lunar *Nādī*) or *Idā* or *Ganga*. The usual terms are simply *Pingalā* and *Idā*; *Yamunā* and *Gangā* are, of course, the names of well-known rivers in India and are here used symbolically. Similary, *Sushumnā* is sometimes called *Saraswatī*. The junction of the three *Nādī-s* at the *Ājñā Chakra* is known as *Mukta Triveṇī* and is compared with famous *Triveṇī* or meeting of three at *Prayāga* (Allahabad) where the three rivers Ganges, Yamuna and Saraswati meet. The three *Nādī-s* arising from the *mulādhāra chakra* pass through the spinal column, uniting at the place between the eyebrows. The *chakra-s* in the *Sushumnā* appear like rose-buds arising from the creeping stem of the rose, or like lotus buds swinging on a lotus stalk. These buds blossom when the rays of the sun in the form of awakened *Kundalinī* touch them. *Kundalinī*, the *Brahma Nādī*, glows with the light like a subtle electric wire, illuminating the *chakra-s* which seem like glowing pearls hanging from a luminous golden wire.

Kundalinī and its Awakening

What is this *Kundalinī*? From a scientific point of view it can be considered as follows. Where the upper bone of the coccyx and the lower bone of the sacrum join there is a bunch of nerves appearing like the roots of a bamboo. This is the seat of *Mūlādhāra* or *Ādhāra Chakra*, the basal plexus. This is perhaps the most impure part of the body, as it is surrounded by tubes that carry excreta and urine. The size, position and other details of the basal plexus are shown in Illustrations Nos. 8 and 9. In the centre of the bunch of nerves is a triangular raised structure like a small top or a black grape. Here various sensory and motor nerve fibres join from different places, and sensation of these nerves may be equated with the perception of the triangular shape of *Mūlādhāra Chakra*. The path of *Sushumnā*, *Idā* and *Pingalā* parallels the course of the spinal cord and the parasympathetic nerves of the autonomic nervous system, linked with the ganglia which constitute the main plexi in the body and which may be equated with the *chakra-s*. Situated in the small point in a triangle there is an oval shaped fleshy structure where are entwined very subtle and fine nerves

2. The form, place and colour of the eight *Chakra-s* are shown in the *Sushumnā Nādī* of yellow colour.
3. The six *Chakra-s* are shown in the *Sushumnā Nādī* of yellow colour according to the modern teachers.

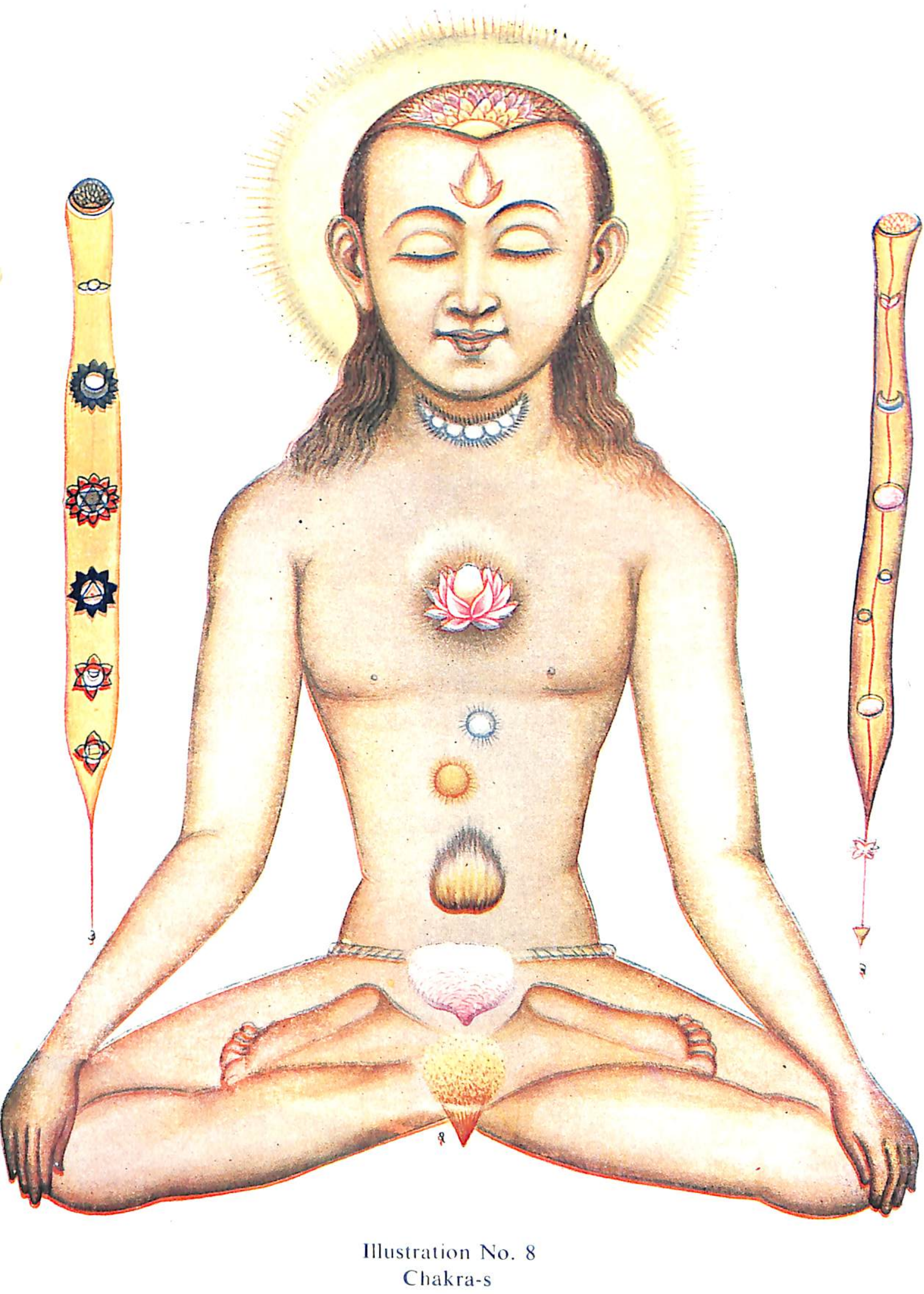


Illustration No. 8
Chakra-s

resembling a cobweb. This is called *Kundalinī* by *Hatha* Yogis. Remaining nerves *Vajrā* etc. are also sensory fine nerves. Thus, these *chakra-s*, like the subtle network of tissues in the gross body, are the bunches of subtle sensory nerves which are ever illumined by the radiance of *Vijñānamaya Kosha* (Intellect Sheath).

It would be an error to suppose that *Kundalinī* and the *Chakra-s* are simply the gross structures of the body. As we have explained earlier, the food sheath is the result of more subtle processes, and not *vice versa*. Because of the impurity of the body the *chakra-s* normally cannot be seen without special *Sādhanā* (spiritual training). That is why the *Yoga Darshan* of Patanjali states :

"ततः क्षीयते प्रकाशावरणम् । (योग० पा० २ । सू० ५२)

Tatah Ksheeyate Prakāshāvaraṇam. (Yoga II—52)

("Thence is destroyed the veil of the light.")

When the veil of *Tamas* (inertia) that obstructs light is destroyed, the entire internal vision becomes apparent. Then the *chakra-s* are seen as lotuses by the force of *Bhāvanā* or feeling, and shine by the radiance of *Vijñānamaya Kosha*, the intellect sheath. Otherwise, when veiled by *Tamas*, they are not visible. In the course of removing the veil of *Tamas* it may be found that there are blockades or knots in the *Sushumnā* which may be opened by the force of *Prāṇa* (vital air) so that they become luminous by will-power during the state of meditation. Just as constrictions in a hollow rubber tube may be opened by the force of a current of water so may the knots of the *Sushumnā* be opened by the force of *Prāṇik* currents.

Other Views Regarding Kundalinī

The basic facts of the experience of *Kundalinī* have been expressed in various ways and by various symbols. Here are some other views and analogies :

1. The *Prāṇa-s* (vital airs) are prevaded by a positive electrical charge that combines with the negative charge of the body by an effort of will; then arises a divine light which enables one to have inner experiences. This light is *Kundalinī*.

2. *Kundalinī* arises as a divine light in *Mūlādhāra Chakra* when *Apāna* (vital air of the lower part of the body) is joined to *Prāṇa* by mental force.

3. *Apāna* is described as the lower *Araṇi* or churning rod and *Prāṇa* as the upper one; both are churned by the force of will and then arises the light of *Kundalinī*, the awakening of which forms the basis of the Intellect Sheath *Yajña*.

4. *Kundalinī* is considered the *Nachiketāgni* described in *Kathopanishad*. Having received this light a *Sādhak* becomes a hero like *Nachiketā*. According to *Śwetāśwatara Upaniśad*, then that yogi crosses the ocean of birth and death : *Na Tasya Rogo Na Jarā Na Mrityuh. Prāptasya Yogāgnimayam Sharīram.* 'न तस्य रोगो न जरा न मृत्युः, प्राप्तस्य योगाग्निमयं शरीरम् ।'

("Having attained the body purified in the fire of *Yoga*, there is no disease, old age or death for him.")

5. In a Chinese mystical work *Kundalinī* is called Spirit Fire.
6. Western writers have called it Serpentine Fire.
7. Madame Blavatsky, a Theosophist, a disciple of a *Rishi*, has described it as universal electric energy. She states that it is luminous and powerful and belongs to the category of universal electrical energy. It travels faster than ordinary light whose speed has been calculated to be 1,86,000 miles per second.
8. Other *Sādhaka-s* have seen in the state of meditation a luminous wheel like a circular firework, shining in *Mūlādhāra*. This fiery wheel moves in the *Sushumnā* in a serpentine manner, changing its colour and illuminating the *chakra-s* and revealing their functions as it passes on to *Sahasrāra*, the thousand-petalled lotus at the crown of the head.
9. Votaries of *Nādopāsanā*, the meditation on mystic sounds, consider *Kundalinī* to be the *Parā* sound that arises in the navel region, fusing into sound and light simultaneously.

Thus there are various views on *Kundalinī*. Nevertheless it is an irrefutable fact that this is a unique divine light, with the help of which one can see directly the mysterious inner contents of the body and also the subtle contents of the astral world.

The Cause of not seeing Light in the Chakra-s.

Aspirants are often unable to perceive light in the *chakra-s*. They experience a little movement or gliding of the *Prāṇa-s* there but nothing else. Why is it so? The reason for this is resolved by deeper meditation. One finds that just as a smoky chimney veils the light of a lamp so the body filled with *Tamas* veils the light of *Kundalinī* and one experiences only indistinct processes of *Prāṇa*, felt by the internal body but not seen. In my own experience it was found that if *Ānandamaya Kosha* (bliss sheath) was overpowered by *Tamas*, the lights of other sheaths grew dim or were extinguished, just as normally happens in deep sleep. (I should explain here that realisation of any object in meditation is attained only in that condition when one has no general awareness of his body, of directions, time, space or place, and is aware only of the object of meditation which appears just in front of him but not in any clearly defined distance or direction.) On entry into the spinal column by meditative vision one observes shining, just in front, a wire as thin as a cobweb, like lightning in the clouds. In that wire there are several curves ; in those six or seven curves there are luminous objects like pearls or diamonds, and at top of it also are a few radiant points. Later it was revealed through wider vision that the wire was *Brahma Nādī* situated in *Sushumnā*, illuminating the seeds or subtle centres of the *chakra-s* which appeared as glowing pearls. This is called *Kundalinī*. The drop-like glistening marks at the top were the senses which were connected to *Sushumnā*. This has been clearly

shown in Illustration No. 8, together with the situation of *Kundalinī* or *Brahma Nāḍī*, *Chitrā* and other nerves in the spinal cord. These are the abode of the power and knowledge conveying principles—*Prāṇa* etc. The correct forms of these do not appear to *Sādhak-s* as long as the *Prāṇa-s* are overpowered by *Tamas*. Because of our impure food and drink and the impure emotions of anger, lust and so on, the impure *Prāṇa-s* enwrap the *Nāḍīs* and do not allow the aspirant to see them or experience their mystic details—he merely feels a little bit of sensation. By practice of austerities, however, the *Prāṇmaya Kosha* becomes more and more pure, thus freeing the *Prāṇa-s* from impurities so that they become more transparent. Eventually the *chakra-s* blossom like lotuses, as it were, and are seen very clearly. In this way many *Sādhak-s* have seen the *Sushumnā* in a luminous red form and *Kundalinī* that abides there in the form of a serpent. These subtle mystic lights may appear big and gross because of the contact with the physical body, otherwise they could not be visible at all.

Invisibility of Subtle Objects in a Gross Form

Every luminous object shines as a gross object in contact with a gross form. For example, the atoms of the five *Tanmātrā-s* (the subtle elements) become visible when they come in contact with the five gross elements. Even the causal and astral bodies which are invisible by the gross senses appear in gross forms because of the contact with the physical body. Further, even the subtlest *Ātman* is seen because of its contact with the *Chitta* (mind-stuff). Thus these subtle divine lights become visible on the basis of some gross *substratum* and are eventually refined and fully realized. In the same way that through the wonderful eye of the microscope subtle forms can be seen, so through the divine eye which the goddess *Prakriti* has bestowed upon every immortal son (soul) everyone can learn to see, in meditation, the mysterious objects of the inner world and thus attain the final goal of life.

Logic about Kundalinī and Chakra-s

Chitta (mind-stuff) is the knowledge-predominating part of the body and is inert, but in association with the *Ātman* it manifests consciousness. Similarly, *Kundalinī* and the *chakra-s* are inert until illumined by the purity of the divine eye. On death, the gross *Prāṇa-s* (vital airs), *Kundalinī* and the *chakra-s*, being part and parcel of physical body, are destroyed with the body.

The Awakening of Kundalinī

What is this awakening ? Even in the *Tamas* (inertia) predominating bodies of the generality of mankind, the luminous rays of *Manomaya* and *Vijñānamaya Kosha-s* (mind and intellect sheaths) are functioning, just as they do in the bodies of *Yogis* filled with *Sattwa* (purity). But most people cannot see these luminous rays because the divine eye has not been

awakened. This awakening cannot take place when *Tāmasik* food and drink have made their bodies impure, and when worldly and evil thoughts and desires have tainted their minds. After the practice of meditation on the *chakra-s*, aspirants may acquire some knowledge of the functions of the lights of mind and intellect sheaths, but for a long while they may not realise the actual reason and the true nature of these experiences and full realization of the inner life does not manifest. But when aspirants purify themselves by austerity, proper diet, study of scriptures, celibacy and the other aspects of *Yama* and *Niyama*, they may receive the *Kundalinī Shakti* (power) by the grace of God. As this *shakti* becomes manifest and starts working with great force there arises the vibrant and radiant state of the awakening of *Kundalinī*. If the light appears and then soon disappears again, this cannot be considered a full awakening of *Kundalinī*. Complete awakening only occurs when this *shakti* functions in the aspirant ceaselessly and permanently.

Forms of Awakening

There are two main forms of awakening of *Kundalinī* : (1) the ascent of *Prāṇa-s* (*Prāṇotthāna*), (2) the origination of the luminous state.*

(1) The ascent of *Prāṇa* is described thus. By mental force of any form the *Prāṇa* starts performing its functions in the *chakra-s* without the inner light arising. *Apāna Prāṇa*, the vital air of the lower part of the body, becomes excited by constant strokes of meditation and churns the area of nerves and tissues in *Mūlādhāra*, the basal plexus, generating a vibratory movement of *Prāṇa* from the base to the head of the spinal cord. The experience of this movement resembles the movement of ants or the flow of warm water or vapour. Sometimes this inner touch becomes very cool and the entire body is thrilled, the hair standing on end. This is called *Prāṇotthāna*. This ascent of *Prāṇa* may be brought about by special *Prāṇāyāma* exercises and the *Shatkarma* (body cleansing acts) of *Hatha Yogis*. This practice is said to destroy the preponderance of phlegm in the area of the bunch of nerves at the basal plexus, after which the gliding movement of *Apāna* is clearly experienced in the spinal cord from

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* *Illustration No 9 (a) and (b).*

Here are shown the ten *chakra-s*—in between are the *Sushumnā Idā* and *Pingalā* nerves. The red coloured nerve in the middle is the *Sushumnā*, on the right is *Pingalā* and to the left is *Idā*. The awakening of the *Kundalinī* at the *Mulādhāra Chakra* is shown by flames coming out at the end of *Sushumnā*. In this illustration *Prāṇotthāna* has been shown at the bottom of *Mulādhāra* which is ascending up to *Brahmarandhra* in the shape of waves. The rise of *Kundalinī* is in the form of brilliant light which illumines the *chakra-s* or spreads in the entire body or entering the *Sushumnā* illuminates it.

Prāṇotthana is like the creeping of an ant and its touch gives pleasure as it reaches *Brahmarandhra*. This has no brilliance but it gives a feeling of pleasure and bliss. The brightness of *Kundalinī* helps very much in visualizing all the subtle organs of the inner body alongwith the astral and causal bodies.

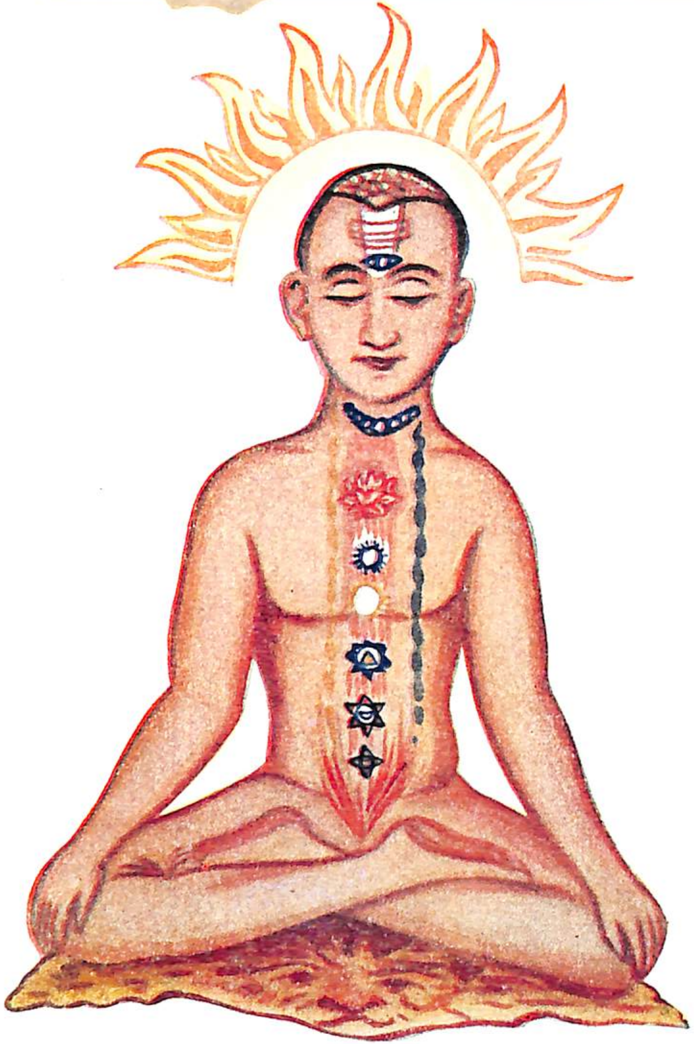


Illustration No. 9(b)
The Origination of Luminous State

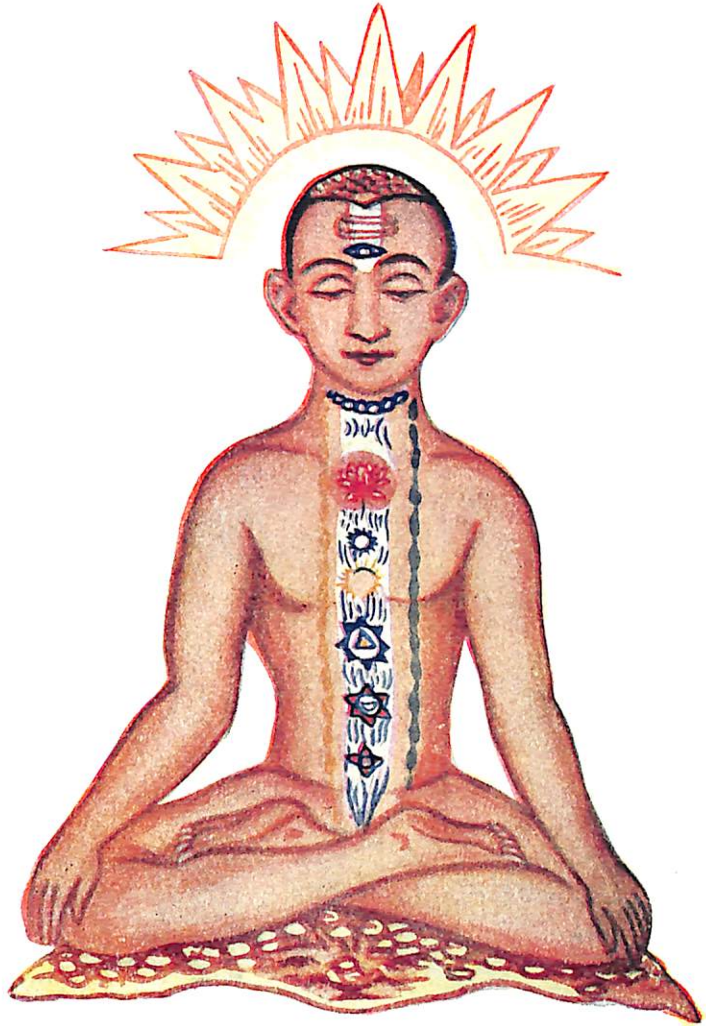


Illustration No. 9(a)
Ascent of *Pranas* (*Pranotthana*)

Mūlādhāra to the top of *Sushumnā*, the spinal cord. This movement of *Apāna* then becomes very quick and in this condition of speedy flow of *Prāṇa* the limbs of the *Sādhak* often jerk. Hands and feet may be jerked upwards and some *Sādhak-s* are even suddenly lifted into the air, falling at a distance. Sometimes a *Sādhak* experiences the sensation of elevation but is not really above the ground. Other *Sādhak-s* experience subtle inner sounds—the ringing of bells, chirping of birds, singing of crickets, drums, cymbals, lutes, flutes, and the noise of thunder ; these sounds continue for several years. By ceaseless practice obstructions are removed and the *Prāṇik* current passes freely and properly along the *Sushumnā* and enters the area of the brain. Then, as one's *Sādhanā* develops, one experiences *Tandrā* (half wakefulness), *Nidrā* (sleepy condition) and *Tāmasik Samādhi* (an inert trance sleep). Ignorant *Sādhak-s* are lulled by calling this latter condition *Yoga Nidrā*, the yogic sleep, and are satisfied, but a *Sādhak* does not acquire proper realization by such inert *Samādhi*. In this way, full knowledge remains inaccessible and *Sādhak-s* remain away from self-realization and God-realization until the next luminous condition, that of conscious *Samādhi*, becomes manifest. Even after the ascent of *Prāṇa* one cannot have vision of the *chakra-s* so long as they are veiled by *Tamas*, nor can one experience their particular hidden powers. In such cases it is said that the lotuses (*chakra-s*) are closed and have not bloomed. These lotuses bloom and the *chakra-s* become visible when the light of *Sattwa* (purity) increases. In fact, there is nothing like lotus there, and as such there is no question of its blossoming. The experience of the ascent of *Prāṇa* may produce a sensational touch in the *chakra-s*, but not of vision.

(2) The luminous awakening of *Kundalinī* may be understood by the following analogy. Imagine a well decorated room with various electric light bulbs of different colours and with electric fans for air. At first there is no light and no movement of air, but the moment the switch is put on the room is lit by the differently coloured lamps, the objects in the room are illuminated clearly, and the fans start currents of air moving. In the same way, when the devotion of a *Sādhak* connects with the stream of affection of a teacher, skilled in *Yoga* by grace of God, divine light becomes manifest and the vital airs move, just as if a switch in the body had been turned on. By the suffusion of vital electricity through the wires of *Sushumnā* the entire inner body with all its subtleties as well as the objects of the gross body all become illumined; *Chitta* (mind-stuff) disengages from the physical body and turns inwards, linking itself to the inner world. Then the divine light passes through *Sushumnā*, illuminating it as it infuses the *Prāṇa-s* in the channels of the spinal cord, causing the lotuses in the area of the body plexus to swell and blossom ; removing obstructions in the functioning of knowledge and action it reveals internal processes, lights up the arteries, veins and nerves in the skeletion cage of the body and then enters into *Sahasrāra*, the thousand-petalled lotus at the crown of the head. In this state there are continuous light streams from

the *chakra-s* situated in the spinal column in a torch like vital flow ; this current of light may be directed to any inner part of one's body or any part of the cosmic world by which one may gain knowledge of those objects just as one might hold an *Āmalaka* fruit on his palm. There can be no doubt as to the reality of this condition which is a higher state of *Samprajñāta Samādhi* (*Samādhi* with consciousness). It would be a mistake to consider the achievement simply a result of *Sādhanā* only. In fact, *Sādhanā* brings to fruitfulness past *Karma-s* (actions) even from previous births ; good *karma-s* facilitate the crowning achievement of *Sādhanā* in the *Samādhi-s*. A *Sādhak* endowed with sharp intellect can experience in higher *Samādhi* the *Vijñānamaya Kosha*, the intellect sheath, that abides in *Brahmarandhra*, in the crown of the head, as well as *Ānandamaya Kosha*, the bliss sheath, that abides in the heart. When there is a preponderance of *Sattwa* (purity), the body of the *Sādhak* is illumined inside and outside, like a glass vessel, and the achievements of many years' *Sādhanā* may be realized in a few hours, so the path of *Yoga* may become very short, easy and pleasant. Although in order to achieve full success and mastery in realization the *Samādhi* must continue ceaselessly, yet once the *Sādhak* has crossed the dry and difficult track and been rewarded by the unique divine vision, he attains a blissful state which is unimaginable and indescribable. The internal bodies of the *Sādhak* become so filled with the suffusion of *Sattwa* that he can offer all his possessions as if no more than a straw at the feet of his *Guru* as *Guru Dakshiṇā* (teacher's fee). He can offer his very head at the lotus feet of the Lord. Nothing in this temporary world of the physical body and senses holds any infatuation for him in this *Sāttwik* intoxication called *Vishoka*, the sorrowless state. O *Sādhak* brothers ! Struggle unceasingly to attain the glorious destiny of realization, leaving behind the illusory and ephemeral joys and sorrows of the world. Remember the words of *Yama*, Lord of Death :

Na Avirato Duścharitāt, Na Ashānto Na Asamāhitah ;
Na Ashānta-Maanaso Vaapi, Prajñanenainam Āpnuyāt
(*Kathopanishad—Valli II, Śloka 24*)

न अविरतो दुश्चरितात्, न अशान्तो न असमाहितः ।
न अशान्तमानसो वापि, प्रज्ञानेनैनं आप्नुयात् ॥
(कठ० व० २, छन्द २४)

("He who has not yet rejected wickedness, who is not tranquil and subdued, whose mind is not at peace, cannot attain *Ātman* ; this may be realized only through knowledge of reality.")

This *Ātman* cannot be attained by those who have not given up wrong conduct, who are restless and filled with doubts or perverted reasoning, or who are not constant in nature. That *Ātman* is attained by *Prajñān*, by *Ritambharā Prajñā*—the state of consciousness filled with truth. How is this *Prajñān* achieved ? In *Prashnopanishad* the *Rishi* instructs us :

Tapasā, Brahmacharyeṇa, Shraddhayā, Vidyayā Ātmānam Anvishya
(*Prashnopanishad 1-10*)

तपसा, ब्रह्मचर्येण, श्रद्धया, विद्यया आत्मानं अन्विश्य (प्रश्नोपनिषद् प्र० १ छ० १०)

("Seek that *Ātman* by austerity, by practice of chastity, by faith and knowledge.")

Please follow this instruction. You will then realize the fruit of *Sādhanā* in the form of discriminative understanding of *Purusha* and *Prakriti* (soul and nature) and thus attain liberation.

The Vision of the Chakra-s

Now with the divine lamp of meditation you should enter into this divine city of *Ayodhyā* by the path of *Yoga*, as illustrated in Illustration No. 8. Gradually refine the vision of the subtle centres from *Mūlādhāra* to *Sahasrāra*, remembering that the source of every *chakra* is in the *Sushumnā* abiding in the spinal column in the form of subtle sensory and motor nerves. Further, these two kinds of nerves have formed the shape of bunches in different main nerve centres of the body and during meditation these bunches on being magnified by divine light appear as *chakra-s.* We have illustrated the *chakra-s* according to traditional *Tāntrik* literature without any comments and for complete descriptions of the *chakra-s*, their presiding deities, colours, forms and root letters-(see the Table on page 60). As already mentioned earlier, such descriptions cannot be taken completely literally as the experience and the interpretation of different *Sādhak-s* vary, but the underlying reality of these *chakra-s* is constant, inspite of minor variations of formal knowledge (See Illustration No. 7). It is precisely because true knowledge of the *chakra-s* lies in the experience itself and not in mental and verbal descriptions that the *Sādhak* is encouraged to bring this reality to life by his own meditative vision.

1. Muladhara Chakra. This *chakra*, when overpowered by the three *Guṇa-s* (*Sattwa*, *Rajas*, *Tamas*), is seen in meditation as a pattern of purple black-berry colours, in which red shines predominantly ; in size also about that of a berry. When *Rajas* (passion) predominates, there is a veil of yellow-orange colour over the black-berry; in *Sāttwik* (pure) condition some whiteness mixes with these colours. The earth element *Prithivi* predominates in this *chakra*. The rectum, the lower part of the large intestine, is four or five inches long, in the form of an elephant's trunk; so this has been called *Ganesha Chakra*. Just behind this, near the coccyx, is the main area of *Mūlādhāra Chakra*. When the *Prāṇik* function described before starts in this region one has the experiences described hereafter, but those who have not perfected *Dhāraṇā* (concentration) may get confused images from different *chakra-s*. The experiences of neophytes are often unsystematic and mixed with wrong knowledge and imagination. Only by steady concentration does the vision and knowledge of these *chakra-s* become systematic, sure and perfect.

For the Beginners: At this *chakra* some neophytes experience a red

TABLE OF CHAKRA-S, THEIR ROOT LETTERS, PRESIDING DEITIES, COLOURS, PETALS, ETC. ACCORDING TO THE TANTRIK SCRIPTURES

Name of Ckakra	*Seat*	*No. of petals*	*Colour*	*Root letter of the petal*	*Element*	*Root letter of elements*	*Vehicle of the element*	*Deity*	*World*	*Guna (Attribute)*	*Deva Shakti*	*Yantra*	*Sense of knowledge (Jñānendriya)*	*Organ of action (Karmendriya)*	*Fruit of meditation*
Mūlādhāra	Anus	4	Red	Vam to Sam	Earth	Lam	Airawat (elephant)	Brahma creator	Bhu	Smell	Dākinī	Quandrangular	Nose	Anus	Knowledge and Health
Swādhishthāna	Abdomen	6	Vermilion	Dam to Lam	Water	Dam	Crocodile	Vishnu	Bhuwah	Taste	Rākinī	Half-Moon	Tongue	Penis	Poetry and Yoga
Manipura	Navel	10	Blue	Bam to Pham	Fire	Ram	Sheep	Vrihad Rudra	Swah	Form	Kākinī	Triangular	Eyes	Feet	Science and Ability
Anahata	Heart	12	Deep Red	Kam to Tham	Air	Yam	Deer	Ishan Rudra	Mahah	Touch	Lākinī	Hexagonal	Skin	Hands	Lordliness and Discrimination
Vishudha	Throat	16	Smoky	Am to Ah	Ether	Ham	Elephant	Panch Vaktra	Janah	Sound	Shākinī	Circle	Ear	Speech	Oration and Knowledge
Ajṇā	Middle of eyebrows	2	White	Ham, Ksham	Mahat tattwa	ॐ	Nada	Ling	Tapah	—	Hākinī	Oval	—	—	Success of World
Sahasrāra	Brain	1000	Colourless	Am to Ksham	Tattwaatīt	Visarga (Param Shiv)	Bindu	Parbrahm	Satyam	—	Mahā Shakti	Full Moon	—	—	Liberation

burning flame, waves of smoky light rising, flames of fire from a sacrificial altar, red, blue and yellow colours, a shining orb like a black-berry, a kind of firework when illuminated (*e.g.*, sparklers, coloured light, *chhachhūndara*, *Jalebī*, *Anār*). *Sādhak-s* have seen the *Sushumnā* in the form of a luminous rod or pillar, a golden yellow snake, sometimes a shining black snake about ten inches long with blood-red eyes like smouldering charcoal, the front part of the tongue vibrating and shining like lightning, ascending the spinal column It has been seen in the form of a small black *Shāligrām* (an idol of Vishnu), or as momentary coloured lights that flash, appearing and disappearing. Sometimes the experience may be unpleasant. For instance, because of fear there may be trembling, perspiration, dizziness as *Prāṇa* is withdrawn from hands or feet or other organs and enters into *Sushumnā*, and one may feel as if the *Prāṇa-s* were departing from the body; sometimes the nerves of certain organs are forcibly and unpleasantly contracted, sometimes the push of the excited *Apāna Prāṇa* may cause bladder or bowels to move involuntarily. Such unpleasant experiences are momentary and will be transcended if one bears them. Such sensations subside very easily by a little *Rechaka Prāṇāyāma* (special breath exhalation) as described later in this chapter. At times there may suddenly arise visions of natural scenery, gods and *Siddha-s* (spirit beings), musical experiences, temple hymns and praises. One should remain indifferent to these visions, good and bad, keeping the mind focussed on the *chakra* which one desires to realize fully. One should become identified with that *chakra* until its true vision arises and its knowledge is gained, otherwise one's experience is incomplete and misleading.

True vision and knowledge of Mūlādhāra Chakra: On the basis of my own experience it can be said that the vision of *Mūlādhāra* involves the vision of *Ganesha Chakra* and the area from anus to the large intestine, the area of the nerve fibres that form a horse-tail pattern in that region, and the area of the coccyx. All this may be seen separately and together. The true vision consists of seeing directly in this area the functions of *Apāna* pervading the sensory and motor nerves which control the actions of excretion and urination. It may be that some *sādhak-s* might have experienced *Mūlādhāra* in the manner described by *Tantra Shāstra*. I do not refute this but according to my reason and experience *Mūlādhāra Chakra* does not fully agree with the Tantrik forms, similarly with all the other *chakra-s*. In illustration No. 8 different types of *chakra-s* have been shown in their particular places of the gross body. Please meditate on these places and have your personal experience of the *chakra-s*.

2. Swadhishthana Chakra. This *chakra* is situated in front of the spinal column at a distance of about three inches above *Mūlādhāra*, in the region of bladder, (in the case of a woman, the uterus), and rectum where lies the gland named *Shukra Kosha* (seminal vesicle). According to *Tantra* it has six petals and within the *chakra* is a shape like a crescent moon or a conch shell. This *chakra* shines in the area of the seminal vesicle like

liquid in a golden cup. In *Sattwik* state it appears as pure as the Ganges water in blue sapphire. In *Rājasik* state it is like milk in a golden cup. If overpowered by *Tamas* it is dark. A vapour appears to arise from this centre, pervading the entire body and affecting its functions, nourishing the limbs and bestowing peace. This vapour is water-predominating and has a special connection with the phlegm, semen and other liquids of the body that are modifications of the water element. Really in the area of this *chakra* there is semen—thick and white in colour tinged with blue. By meditating at this spot one derives special help in the practice of *Brahmacharya* (celibacy). Although, like *Mūlādhāra*, this *chakra* is in the region of impurities, the *Tamas*-predominating region of *Apāna Prāṇa*, yet by the godly vision of *Vairāgya* (dispassion) an aspirant can conquer lustful desires.

3. Manipura Chakra (also called *Nābhichakra*—navel plexus). This *chakra* is a very important centre in front of the spinal column in the navel region. Here thousands of nerves unite and numerous ramify to pervade the upper and lower organs which go to make a wheel-like centre. According to *Tantra*, this *chakra* has ten petals and in the centre a triangular shape. This centre is predominated by the fire element. It is described as like the rising sun; in the middle it is red, and around it there are effulgent bluewhite rays, thus it appears like a solar disc with surrounding rays. A foetus in the womb receives nourishment to sustain development from this place; thus it is clear that by entering into the body through this centre one can attain knowledge of the entire body. Patanjali Maharshi says: *Nābhichakre Kāyavyūha Jñānam* (Yoga Sutra III-29)—'नाभिचक्रे कायव्यूह-ज्ञानम्' (योग. ३-२९) ("By meditating on the navel disc one attains knowledge of the whole body.") *Bhuvana Jñānam Sūrye Samyamāt* (Yoga Sutra III-26)—'भुवनज्ञानम् सूर्ये संयमात्' (योग३-२६) ("By concentration on the sun one attains knowledge of the different *loka-s*—worlds.") Commentators have interpreted it to mean that concentration is to be done on *Pingalā—Sūrya* nerve. Others have taken the word 'Sun' to mean *Sushumnā Nādī*, "the sun" as this 'navel plexus' but the sage *Vyāsa* has described the knowledge of several worlds (upper and lower regions) in commenting upon this. However, as we shall see, there are also *chakra-s* designated 'Sun' and 'Moon' between *Manipura* and *Hridya chakra* (the heart centre).

By the name of Manipura the importance of this chakra is also evident.

Just below the navel are small intestines where food is digested and assimilated. Here *Samāna Prāṇa*—the vital air of the body region between heart and navel—comes in contact with *Apāna*. This centre is water-predominating and facilitates digestion and the flow of gastric juices, and also controls the actions of stomach, liver, pancreas and intestines with their fluids, as well as blood circulation in this region. By voluntary influence upon this centre the mystical unmanifested aspect of sound known as *Parā* reveals itself. One meditates upon the *Parā* sound in the navel. *Pashyantī* is the form of sound meditated upon in the heart,

Madhyamā in *Vishuddha chakra* (in the throat) and *Vaikharī* is the sound produced by the tongue.

4. **Surya Chakra** (Sun centre). A little above the navel, on the right side of the liver, is *Sūrya Chakra* which is predominated by the fire element. Both *Sūrya* and *Chandra* are in the region of activity of *Samāna Prāṇa*, as mentioned above. With the help of *Samāna* the *Sūrya Chakra* helps the digesion of food. You can learn to experience the functions of the digestive process by concentration upon this centre. The form of this *chakra* is that of a small solar disc.

5. **Chandra Chakra** (Moon centre). This *chakra* is a little above the navel on the left side, in the area of pancreas and spleen. The pancreatic juice is characteristic of the lunar *chakra*. It helps the digestion of food which mixes with gastic juices and the bile and liquid of the duodenum. In this digestive process *Samāna Prāṇa* is the essential cause of the juices. Here you should visualize to experience the process of *Samāna* by which the juices are distributed and their origin. Also see how this lunar disc is the subtle nourishment of the heart and other organs of the body.

6. **Anahata Chakra**. This is also known as the *Heart Chakra*. It is situated in the subtle space of the physical heart in the chest, between the two lungs. It is within a small hollow space like the fore-part of the little finger or like a small white grape. This is shown in Illustration. No. 1. This subtle heart is described as the dwelling place of *Jīvātmā*, the individual soul, together with mind-stuff and ego. It is the size of the fore-part of a baby's thumb, oval in shape and luminous. Neophytes find it resembling a lotus bud which glistens outside like raindrops; in the middle is a veil of green lustre shining like a Venus star and inside this is a white butter like luminosity similar to electric mercury light. Due to the reflection of the blood of the heart this bud appears to be rosy, This *chakra* is air predominating. But *Sādhak-s* in the *Ānanda* (bliss) and *Asmitā* (egoless being) states of *Savichār* and *Nirvichāra Samādhi* visualize some coloured spheres or covers in this centre. Moving from the outer spheres to the inner, you will find, these are in the following order : (1) *Brahman*, (2) Subtle *Prakriti*, (3) Subtle *Prāṇa*, (4) *Ahamkāra* (ego principle), (5) *Chitta*, wherein is the abode of *Ātman*. These spheres are of differing colours and are luminous (Illustration No. 22). Here *Ātman* and *Paramātman* are realized, who are completely different from all the physical objects. But even this vision of *Ātman* and *Paramātman* is not obtained in a pure way even by the divine eye. *Ātman* is properly realized in the *Chitta*, associated with *Ahamkāra*, while *Paramātman* is realized in association with subtle *Prakriti* in the cave of the heart or the ether of the heart. The science of the etheric basis of the heart will be described in the final section on *Ānandamaya Kosha*, the Bliss Sheath. This science, being most subtle, is acquired last.

The Abode of Conscious Principle. It is, however, a fact that the abode of *Jīvātmā* or individual soul is in this *Chakra*. Although the

subject will be dealt with in detail in the chapter on *Ānandamaya Kosha*, we give a cursory view here.

Not we alone, but all knowers of *Ātman*, under one name or another, in different parts of the world, declare that the heart is the seat of the *Jīva*. Various descriptions are given in the *Upanishad-s*.

हृदि ह्येष आत्मा (Prashna Upanishad, 3-6)

The *Bhāgavata Gīta* says:

Īshwarah Sarvabhūtānām Hriddeshesrjuna Tishthati,
Bhrāmayan Sarva-bhūtaani Yantrārūdhani Māyayā. (18-61)

ईश्वरः सर्वभूतानां हृद्दशेऽर्जुन तिष्ठति ।
भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ।। (गीता अ० १८, श्लोक ६१)

("God is seated in the hearts of all beings, causing them by His illusive power to revolve as if mounted on a machine, O Arjuna.")

Christians consider the heart in the form of a rose flower and believe in the mystic birth of Jesus in the form of a babe there. Many Catholics adore the Sacred Heart of Jesus and have pictures of this for devotion. In India devotees consider the heart to be a temple of the Lord, and having meditated upon this concept of *Jyotirmaya Swaymbhū Linga*, the oval mass of light, experience this in vision. The famous Yogi Aurobindo considers the seat of *Jīvātman* to be in this very place in the form of *Hritpurusha* (the soul abiding in the heart). In brief, there is no doubt that the abode of the conscious principle is in the heart only. *Ātman* and *Paramātman* are the only two conscious principles. Even in everyday language it is seen that when one has performed a praiseworthy act or is taking a vow, one instinctively places one's hand at the heart and asserts "I have done this work" or "I will do that particular thing". Most people referring to themselves with strong feeling automatically bring their hand to their heart when saying "I" or "me". Thus, it is instinctively recognised that *Jīvātman* denoted by the pure form of "I" has its abode in the heart, and in *Samādhi* there is direct realization of this. Just as ether is present in an empty vessel in a house, so also *Brahman* pervades in *Anāhata Chakra* (a particular hollow space) in the heart. Therefore, *Brahman* along with subtle matter (*Prakriti*), subtle *Praṇa*, *Ahamkāra* (ego principle), *Chitta* (mind-stuff) and *Jīvātman*—the six principles, may be realized in the heart. Patanjali Maharshi says: *Hridaye Chittasamvit* (Yoga Sutra III-34)—हृदये चित्तसंवित् (योग ३-३४). ("By meditation upon the heart the *Ātman* is realized.") Vachaspati Mishra in his commentary upon this explains: *Tatra Vijānāti Swāmiti*—'तत्र विजानाति स्वामिति ("There, in the heart, he realizes the Self.")

Some teachers believe in the existence of *Manas Chakra* near the lotus of the heart but on the right side, while others say, below *Vishuddha Chakra* and inside the right nipple. This is said to be the centre of lower mind. Others identify *Manas Chakra* with *Chandra Chakra* and state that meditation here purifies the mind.

7. **Vishuddha Chakra.** This *chakra* is above the heart, in the region of the throat, near the thyroid gland and within the trachea or sound-box. This *chakra*, white within and sky-blue from without, is semi-lunar and is predominated by *Ākāsha Tattwa* or ether element. There are nearly sixteen cartilages in the sound-box, perhaps on the basis of this, *Vishuddha Chakra* has been described as having sixteen petals. The unmanifested sound called *Parā* which arises from the navel centre becomes manifest in the form of *Vaikharī* at *Vishuddha Chakra*. Here arise the seven *swara-s* (notes of the octave) which are the basis of music and other sounds. Here abides *Udāna Prāṇa*, the vital air of the throat region, which is predominated by the air element. It is believed that by meditating upon this place and awakening this centre the *Sādhak* acquires clair-audience, since this *chakra* converts the 'sound-*Brahman*' from *Madhyamā* into *Vaikharī* or manifest sound. Patanjali Maharshi further says: *KanthaKūpe Kshut-Pipāsā-Nivrittih and Kūrma-Nādyām-Sthairyam* (Yoga Sutras III-30 and 31) —'कण्ठकूपे क्षुत्पिपासानिवृत्तिः (योग० ३-३०) तथा 'कूर्मनाड्यां स्थैर्यम्' (योग० ३-३१) ("By meditation upon the pit of the throat there is cessation of hunger and thirst, and on the *Kūrmākāra Nādī* (nerve), just below the pit of the throat, comes steadiness." This is a nerve in the chest just under the pit of the throat, in the shape of a tortoise, entering into which the mind becomes steady).

8. **Ajna Chakra.** This *chakra* is located between the eyebrows in the region of the frontal sinus and the ethmoid bone in the skull. Here are two glands like brown coloured sand particles. Surgeons consider them useless, but they are wrong because they do not know the actual functions of these glands. They are bodies with electrical charges, one positive and the other negative; when a *Sādhak* enters into meditation the waves of will power bring them in motion and their contact appears in the form of light. This light is seen in the state of meditation as a circular form or like the flame of a lamp. This appearance of the *chakra* is sometimes in the form of two illuminated petals, white in colour. This *chakra* is the seat of *Mahat-Tattwa* or cosmic mind and is dominated by it. By the force of will and practice one can learn to throw the light of this *chakra* to infinite distances, just like a torch light, and attain knowledge and experience of any object to which it is directed. This is an instrument for amplification of the divine vision, by which a *Sādhak* becomes the seer and knower of distant objects. *Mūrdha-Jyotishi Siddha-Darshanam* (Yoga Sutras III-32).—मूर्धज्योतिषि सिद्धदर्शनम्' (योग० ३-३२). "By meditating upon the light that shines in the hole inside the skull, one gets vision of the *Siddha-s*—higher beings. (Comments by *Rishi Vyas*:*Shirah Kapāle Antashchidram Bhāswaram Jyotistatra*—शिरः कपालेऽन्तश्छिद्रं भास्वरं ज्योतिस्तत्र:). (Inside the hole (Brahmarandhra) of skull there is shining light.) Commenting upon this Vachaspati Mishra says that by concentration (*Samyama*) on the upper hole of the *Sushumnā* one gets *darshan* (vision) of *Siddha*-s. Here the vision in the skull is directly attained by the divine eye, because in the state of meditation the obstructions of the physical structure are removed, and the vision

of the *Siddha-s*, who move in the sky, is revealed by directing the divine sight through the passage of *Ājñā Chakra*. By *Samyama* at this place one acquires divine powers, with the aid of which one can fulfil any desire. For this reason this centre is called *Ājñā Chakra* (centre of command). Whatever *Samkalpa* (will power) in the form of command passes through this centre becomes so powerful that no power can undo it or render it ineffective. The most famous example of the function of this centre is often quoted—that by his third eye Lord *Śiva* destroyed *Madana* (Cupid).

The reason for the appearance of two petals is that in *Ājñā Chakra* the three *Nādī-s, Idā, Pingalā and Sushumnā*, join at the middle of the two eyebrows which has been shown in the Tantrik books as *Ājñā Chakra*, it is only a variation of our Illustration No. 8; this confluence is variously known as *Trivenī, Mukta Trivenī, śiva Netra* or Eye of Siva, *Bhraamiri Guhā. Jñāna Netra* or Eye of Wisdom. This is like a place of pilgrimage for yogis, and leads to realization if concentrated upon. These three *Nādī-s* terminate near the *Brahmarandhra*, the top cavity in the skull, a little above the middle of the eyebrows. When a *Sādhak* is adept in meditation upon *Ājñā Chakra*, he is then able to enter into *Sahasrāra*. It is as if in order to enter the university of *Sahasrāra* one must first appear for examination at *Ājñā Chakra*. In order to qualify for both relative and transcendental knowledge at *Brahmarandhra* one must develop powerful meditation and one-pointedness of mind. More detailed explanations of the function of *Ājñā Chakra* will be found in the section on *Jñāna Netra* in the chapter dealing with *Vijñānamaya Kosha*, the intellect sheath.

Thus the exposition of *Chakras* concludes with *Ājñā Chakra*. They are based on a *Vedic* hymn '*Ashtā-Chakrā Nava-dwārā*'—eight centres and nine doors. One must bear in mind that the main source of the *chakra-s* is in the *Sushumnā* or spinal cord and which is very subtle and small, but the *chakra-s* illumine and influence the corresponding physical centres in the body. The light of the *chakra-s* functions through the sensory nerves, while their active energy functions through the motor nerves. This is why an aspirant, in the state of meditation, sees the corresponding physical centres specially illumined and active through the influence of these subtle *chakra-s*. For example, the light of *Ādhāra Chakra* or *Mūlādhāra Chakra* illumines the anus, the rectum, and the lower part of the large intestines; the light of *Swādhishṭhāna Chakra* illumines the seminal vesicles situated at the root of the generative organ; the light of *Maṇipūra Chakra* illumines the group of nerves of the small intestines; the regions of liver and spleen are illumined by the light of *Sūrya Chakra* and *Chandra Chakra*; the heart is illumined by *Arāhata Chakra*; the throat by *Vishuddha Chakra*; the middle of the eyebrows by *Ājñā Chakra*. The science of the functioning of the *Prāṇa-s* (vital airs) is also revealed in the light of these *chakra-s*.

In addition to the eight *chakra-s* already described, some have also included *Sahasrāra* or *Shunya Chakra*; and, in between *Ājñā* and *Sahasrāra*

from inside, *Soma*, *Lalanā* and *Manash Chakra-s*. However, according to scriptures, and in my own experience, these *Chakra-s* are only parts of *Brahmarandhra*, in which abides the astral body that is composed of the five subtle elements and that contains *Manomaya* and *Vijñānamaya Kosha-s*. According to *Tantra-s*, *Soma* and *Manash Chakra-s* are centres between *Ājñā Chakra* and the *Sahasrāra*. They are described as follows :

Manash Chakra : It is composed of six petals, of which five are considered to be the centres of sound, touch, form, taste and smell ; the sixth petal is considered the means of attaining experiences of dreams and subconscious states.

Soma Chakra : This is said to be a little above the *Manash Chakra*. It has twelve petals which are the twelve *vritti-s* : faith, contentment, purity, self-control, affection, dispassion, guilt, pain, honour, anxiety, hunger and thirst. This is also called *Nirālamba Purī* or seat of the soul in Turiya state (the fourth, non-transcendental condition).

Some people call these *Lalanā* and *Kalā Chakra-s*. The upper wall of *Ājñā Chakra* appears as clear as a transparent plate when seen by the Divine eye ; some take this also to be another *chakra*. In fact, these are the luminous centres of senses, organs of action, mind and intellect and resemble petals. These *chakra-s* in the skull are really parts of the *Brahmarandhra* or *Sahasrāra*. The region of the skull, seen by the light of mind, intellect, the ten *Indriya-s* (senses) and five subtle elements, is luminous inside. Detailed description of this will be given in the chapter on *Vijñānamaya Kosha*.

Experience of the *chakra-s* already described culminates in the *Sahasrāra* which, so to speak, crowns them. This is also known as the tenth door or *Brahmarandhra* (great hole).

Sahasrara : This place is two inches inside from the two temples, nearly three inches inside from the eyebrows, in the middle of the cerebrum, nearly one inch above the uvula and just above the anterior fontanelle. It is in a small hollow, in the form of a mass of light. *Idā*, *Pingalā* and *Sushumnā*, the subtle nerves arising from *Mūlādhāra*, pass through the spinal column and take two paths in the area of the uvula at the back of the throat. One branch goes to the cerebellum and the other goes to the frontal sinus, a little above *Ājñā Chakra*. The latter path ramifies in various luminous subtle sensory nerves and terminates. In the rest of the brain, the light of seventeen luminous *Tattwa-s*, principles of *Manomaya* and *Vijñānamaya Kosha-s*, shines so that the entire skull appears like an inverted silver bowl or umbrella. It shines like the sun from outside, and inside in *Sāttwik* (pure) state, like mercury light kept in a vessel of silver. The thousands of convolutions of the brain that are illumined by the light of the seventeen *Tattwa-s* appear like the luminous petals of lotus. This is why the luminous centre of *Vijñānamaya* kosha is known as *Shasrāra*, the thousands petalled lotus. At first, *Sādhak-s* see this in the form of several colours ; gradually a synthesised vision is possible in *Savichāra*

Samādhi and that also when a teacher keeps the *Sādhak* in his care and shows him all this. This *Brahmarandhra* is, so to speak, the office of the soul, or the laboratory where individual and universal knowledge is acquired and the fruits of *Karma-s* are enjoyed.

The scriptures have given various views of the experiences acquired by mastery over this centre. "Having become established in *Sahasrāra*, the *yogi* becomes free in all states ; he becomes rooted in happiness and free from grief and bondage." (*Chainik Yoga-Deepikā*) By the blossoming of the *Sahasrāra* the *yogi* is said to acquire various psychic powers : *Aṇimā*, the power of becoming minute, *Mahimā*, the power to enlarge, *Laghimā*, the power of lightness, *Garimā*, the power of heaviness, *Prāpti*, the power of reaching anywhere, *Prākāmya*, the power of realization of all wishes, *Ishatva*, the power to create. and *Vashitva*, the power to command all. These are known as the eight *Siddhi-s* ; there are also *Riddhi-s* or minor *Siddhi-s*, If the *yogi* can free himself from attachment to such powers he may become the knower of the Supreme and seer of the three periods of time. And further, *Teshām Sarveshu Lokeshu Kāmachāro Bhavati*—'तेषां सर्वेषु लोकेषु कामचारो भवति' (छान्दोग्य० प० ८ । खंड १ । मं० ६). He becomes able to move in all the world by his mere desire. He may acquire every kind of knowledge concerning the world. This is as declared in *Chhāndogya* and *Brihadāraṇyaka Upanishad-s*.

The Power Attained by the Visualisation of Chakra-s

For the sake of true knowledge and experience, every aspirant should realize the *chakra-s* in the sequence already explained. Knowledge of these *chakra-s* will remove the idea 'I am a body' that retards individual progress. People consciously and unconsciously affirm that they are a particular body, a particular set of emotions, even a particular mind, yet the essential "I" that affirms this is in fact separate. A man may easily feel "This is my house" because it is the place in which he is living, but it is as if he believes himself to be the house and not the dweller in it. When the individual soul is freed from absolute identification with a particular body or mind the aspirant may be carried towards the goal of true self-realization. This is fulfilled when the *Sādhak* reaches the abode of *Ātman* which is *Ānandamaya Kosha*, the bliss sheath. Before this he must pass through *Prāṇamaya, Manomaya and Vijñānamaya Kosha-s*. Having attained knowledge and proper experience of these, one is able to enter into *Ānandamaya Kosha*. Therefore the next step after realization of *Annamaya Kosha*, the physical or food sheath, is entry into *Prāṇamaya Kosha*, the vital air sheath.

The science of *Prāṇamaya Kosha* will be acquired by visualizing the functions of the *Prāṇa-s* (vital airs) in the different parts of the physical sheath which is the abode of the *Prāṇamaya Kosha*. The vital airs pervade these parts, particularly the *chakra-s*. Here is a special *Sādhanā* (practice) which you will find very helpful in acquiring the science of *Prāṇa-s*. By

means of this *Sādhanā* the concentration of the aspirant becomes very powerful and one-pointed. Then the ability to have the vision of subtle elements and to realize experiences increases abundantly.

Special Prana Sadhana : Some preliminary mastery of the basic practices of *Prāṇāyāma* by place, time and number is valuable for this special *Sādhanā,* otherwise there may be difficulty or delay in entry. The elementary practice of *Prāṇāyāma* should be learnt from a qualified teacher, and will vary with the aspirant. In general, the practice involves a regular period each day, set aside for developing control over breathing by measured intervals of breathing in (*Pūraka*), retaining breath (*Kumbhaka*) and breathing out (*Rechaka*); these are usually practised in time measures of 1 : 4 : 2. When inhalation and exhalation are harmonized steadiness develops so that *Dhāraṇā* (concentration) and *Dhyāna* (meditation) become better.

Please remember, it is not only in *Hatha Yoga* but in every *Sādhanā* that proper persistence, tenacity and will power are required. However, the aspirant should avoid recklessness or overstrain. Gradual gentle practice with confidence, care and faith will lead to success.

Meditation on Prana in the Chakra-s

Then it will be possible to meditate on *Prāṇa* in the *Chakra-s* by a subtle method of intensifying *Dhāraṇā* (concentration) and thus obtain proper knowledge. First, sit in any *yogāsana* that has been mastered and practise *Rechaka Prāṇāyāma* slowly and peacefully. Then follows this special *Prāṇa Sādhanā* :

1. Focus your mind on *Mūlādhāra Chakra* and try to see by meditative vision a warm vapour-like substance, rising from this place and gliding through the spinal column, stopping at particular points and touching them, finally passing out of the nostrils slowly. In this practice one should follow a natural mild process of breathing without force in inhalation or exhalation. Then through the meditation itself, try to identify the humming sound of a black bee with the rising vapour, and when exhaling add the nasal sound of "M" of 'AUM' (ॐ) and let your mind be absorbed in it. If the continuity of exhalation and sound breaks down midway, start the practice again from *Mūlādhāra* and take the vapour to *Sahasrāra* without interruption. Go on repeating this *sādhanā* with patience and faith, and enjoy the delight of the vapour movement with the humming sound until the experience becomes clear and real. By this method the movement of *Prāṇa* becomes mild and even appears to stop in the end, but the humming and the touch of *Prāṇa* will become more and more intense. Continue this practice until you are firmly established in it and have experienced inner satisfaction. Do not allow yourself to be distracted by the desire for hasty progress but simply give full attention to the practice gradually. Always, even at the time of inhalation, allow the breath to enter slowly with perfect mastery and take the *Prāṇa* together with the mental sound of "AUM" to *Mūlādhāra* and fix it there. Dear aspirants, you must be

careful here. It is possible that while you are engaged in this *Sādhanā* your mind may be wandering into some unknown places. Tie the mind down by the thread of meditation and move it along with the *Prāṇa*. By developing steadiness your future progress will be possible.

2. Now, with the vision of meditation, try to reach *Mūlādhāra* and at first you will find an altar of fire, triangular in shape, and visualise that flames arising from this altar are illumining the spinal column and passing out of the body through the *Brahmarandhra.* Feel this happening with the exhalation of breath and hear the humming sound continuing all the time. Now, with the breathing in, you should see and feel the kindling of the flames in *Mūlādhāra,* and hear the long sound of "AUM" as an invocation, awakening the flames and causing them to burn brighter. You should have an intense mental feeling that you are being absorbed in the fire from the altar.

3. Now you should become aware of *Apāna Prāṇa* in the form of exhalation creating a special activity and movement in the region of the anus. In physical activity *Apāna Prāṇa* causes the downward movement to expel excreta by animating the sphincter muscles, but when *Apāna* ascends to the navel region this movement stops. The field for functioning the *Apāna* is therefore from navel to the soles of the feet. Now in meditation you should become aware of the subtle force of *Apāna* in this area; you should feel its exhalation right from the soles of the feet. Next, you should feel that all impurities are passing out with this outgoing breath and associate this with the mental sound of "BHUH" (भूः), the word in the *Gāyatri Mantra* which refers to earth. During breathing in you should see and feel sanctifying energy entering the body with the sound of Aum. By practice in meditating on the exhalation of *Apāna* the duration of the breath becomes controlled and its subtlety increases. Eventually the time taken in completing one exhalation should be sufficient for completing "AUM BHUH" in a long smooth sustained manner.

4. The final refinements are to intensify the whole progress of *Prāṇa.* In breathing out with "BHUH" (भूः) one should feel intensely that all impurities are passing out with the outgoing breath, while *Prāṇa* rises through *Mūlādhāra*, *Swādhishthāna*, *Manīpūra* and the other *chakra-s* in order, filling the brain with vital air which leaves through the nostrils. Now it will seem as if there is a vacuum in the body, which should be filled by breathing in, taking *Prāṇa* through the nostrils and gradually through *Ājñā*, *Sahasrāra Vishuddha* and the other *chakra-s* slowly down to the soles of the feet, accompanied by the humming sound of "AUM"; in this movement the *chakra-s* should become kindled with energy. By the regulated practice of this special *Prāṇa Sādhanā*, both *Prāṇa* and *Apāna* are controlled and the *Sādhak* develops the power of attracting food elements from the air, from the surface of the earth, from the ether, or from distant places.

By careful and continuous practice of the stages of this *Sādhanā* the piercing of the *chakra-s* is achieved quickly and easily. When one attains

realization of *Apāna Prāṇa*, or sees the light that arises in *Mūlādhāra*, *Kundalinī* is awakened. Until the light arises in *Mūlādhāra* or *Ājñā Chakra-s* one should persevere with this practice of "The Garland of Meditation". Do not be satisfied with the mere ascent of *Prāṇa* or with the hearing of the mystic *Anāhata* sounds. Without the light one does not get inner realization or proper knowledge. But by patience and devoted practice the veils of darkness gradually fall away until the *chakra-s* and the *Prāṇa-s* are properly experienced, and *Kundalinī-s* awakened. This *Sādhanā* has been described on the basis of the practice of other yogis and my own experience. Continue the same process of *Prāṇa Sādhanā* on *Swādhishthan* and all other *chakra-s*. Then you will be able to follow side by side with understanding of the subtle science of *Prāṇamaya Kosha* or Vital Air Sheath as described in the next chapter.

CHAPTER II

PRANAMAYA KOSHA (VITAL AIR SHEATH) AND ITS SCIENCE

Discrimination with the Science of Annamaya Kosha (Food Sheath): In the previous chapter we have described the physical sheath or the *Annamaya Kosha*. When *Ātman* is not realised anywhere in the gross body, one finds the physical sheath to be just the play of five *Mahābhūta-s* or the five gross elements. The aspirant, then, finds opportunity to dive deep into this matter. His aspiration for realising the Self becomes intense. The idea of attachment to the body gradually wanes. The body-idea flies fast and the attachment to body is removed in course of time. Consequently, he tries to find his essential self in this body only. It is due to delusion that man has taken this body to be his *Ātman*, and having forgotten the glorious *Ātma-Swaroopa*, the essential nature of soul, has taken upon himself the attributes of birth and death which really belong to the physical sheath. This delusion is removed when one is able to understand the science of the physical body, when one is able to see the real nature of the body from within and without. While *Annamaya Kosha* or the Food Sheath is the modification of effect of the five *Mahābhūta-s* or the gross elements, the *Jīvātman* or the Individual Soul is entirely distinct from that. The soul and its essential nature are quite different from this body. The individual soul is ageless and deathless, and it is the embodiment of power and wisdom, but this physical body is subject to birth and death; it suffers changes such as childhood, boyhood, youth and old age. As long as one maintains the idea that this body is the *Ātman*, so long this remains the cause of bondage. This discrimination only dawns by the vision of self.

The fruit of discrimination: By the dawn of the "Discrimination of the self" (*Atma-Vivek*), the *chitta* or the mind-stuff, being detached from all sides, devotes itself to the enquiry or search of *Ātman*. Then there is certainty of quick attainment of self-realisation. There is yet another very soft veil known as *Prāṇamaya Kosha* or the vital air sheath which keeps active the first hard covering of the soul, the physical body. This vital air sheath pervades the physical sheath—permeates it within and without. It keeps the physical sheath ever engaged in different activities, and infuses life into it. In the absence of the vital air sheath this physical body cannot live even for a single second. This vital air sheath is of the form of the physical sheath, but much subtler than the physical sheath, much softer and ever wakeful. It exists by permeating the physical body. Its description is given below.

The general description of the Prana (Vital Air) : This physical body of man is constituted of the five gross elements, and the modifications of these elements constitute the food for this body. This life of the physical body is sustained by the earthly food such as grains, roots and fruits etc. ; water and food that produce heat and energy. The *Rajas* predominating air that moves in the midway sky is also needed as food for sustaining life. Apart from this gross *Prāṇa* there is a subtle *Prāṇa* also, that sustains life, which arises from the contact of the *Jīvātmā* or the individual soul with the *Chitta* or the mind-stuff, and having thus arisen sustains the life of causal body and the astral body. It is because of the life of the causal body and the astral body that this physical body is kept alive. This is my own experience. The gross *Prāṇa* comes to an end with the death of the physical body but, during life, the subtle *Prāṇa* and the *Jñāna Shakti*, the power of knowledge, both arising from the cave of the heart, become the life-force and through the medium of the astral body keep the *Vyāna* air active, thereby this body is kept alive, fresh, blooming, active, energetic. satisfied, strong and healthy. The five *Prāṇa-s* and the five sub-*Prāṇa-s* are related to the *Prāṇamaya Kosha* or Vital Air Sheath just as limbs are related to the body. Just as there are various limbs in the physical body such as mouth, hands, feet, etc., even so these *Prāṇa-s* are limbs of the Vital Air Sheath. Now we describe the origin etc. of the *Prāṇa-s*.

The characteristics of Prana : "*Prāṇayati Jīvayati iti Prāṇah*". That which is the main support of all living beings is known as *Prāṇa*. Though other gross elements are also sustainers of the body, yet *Prāṇa* is next to *Ākāsha* or ether in its subtlety. The subtle force is more powerful than the gross one. Therefore, from the point of view of subtlety and supreme utility, it is specially known as *Jīvan-dātā* or the giver of life. Just like the great element air (*Vāyu*), this *Prāṇa* also is ever in motion. At no time do its activities cease ; and it does not stop while waking, or in dream, or in deep sleep states. In the initial stages of *Samādhi* the inhalation and exhalation become slow ; in other words, by the effort of *Prāṇāyāma* or breath-control the external motion of the *Prāṇa* stops and the remaining *Vyāna* etc. continue to function.

Origin of the Prana : The *Sāttwik* portion of *Vāyu Mahābhūta* or the gross air element exists in the human body in the form of *Prāṇa*. When human body is formed, the *Sāttwik* portions of the five elements become material cause of this body. Among them the *Sattwa* predominating *Vāyu* or air also, in the form of a material cause, as *Prāṇa*, exists in the body as an auxiliary. The air that we take in through inhalation and throw out by exhalation serves as nourishment similar to food and drink. But it should be remembered that the *Rajas* predominating *Vāyu* or air is not always the giver of life. When it is mixed with various poisonous gases, and other impure objects, it becomes life-destroyer. For instance, the

air at the very high levels in the sky and the air in the depths of the earth may be life destroyer.

The nature of Prana : The *Prāṇa* (vital air) that is formed out of the *Sattwa* portion of the gross air element, is not visible to our gross eyes even as the Creator is not visible, but it is experienced through the sense of touch (by the skin). It assumes the form of any gross object, with which it comes into contact. During meditation when a *Sādhak* visualizes this by his divine eye, which is different from the gross eye, he finds that its colour resembles white clouds with a bluish glow, and is of the size and form of the gross body. (Illustration No. 10A)*.

There are, however, certain changes in the form and action of the *Prāṇa* according to the different parts of the body.

The abode of Prana : The abode of *Prāṇa* in all living beings is the physical body, where the *Prāṇa Vāyu* is divided into 10 parts. It is named according to its location and function in the body. The *Prāṇa* is separate from the body and at the same time pervades it also. The *Annamaya* and *Prāṇamaya* sheaths originate at the same time. In the physical body the *Sāttwik* portion of the earth element is the main cause in the formation of bones and skin etc. ; even so the *Sāttwik* portion of the air element in the form of *Prāṇa* plays a very important part in the building of the body, and exists as the support of life.

The relation of the Prana : The *Prāṇa* is directly related to the body, and indirectly to all *Kosha-s* or the sheaths. Though existing in one place it pervades the whole body and keeps the physical body ever in activity. In fact it is the main support of the life of the gross body. Just as the gross body has various limbs such as arms and legs etc., and small parts such as the fingers etc., even so the *Prāṇamaya Kosha* or the Vital Air Sheath has the main limbs such as *Apāna*, *Samāna* etc. and sub-limbs such as *Krikal*, *Devadatta* and so on. The relation between *Annamaya* and *Prāṇamaya Kosha-s* continues till death—they cannot exist alone, one is the supplement of the other, and are connected and concerned with each other just as the astral and causal bodies remain connected with the subtle *Prāṇa* until *Moksha* and the latter is separated from the two former ones during *Moksha* only, so also the gross *Prāṇa* separates from the physical body only at the time of death. Both the separated gross *Prāṇa* and subtle *Prāṇa* dissolve into their initial cause.

The functions of the Pranamaya Kosha according to its parts : The *Prāṇamaya Kosha* is constituted of 10 *Prāṇa-s* ; five main *Prāṇa-s* and five sub-*Prāṇa-s*. How these *Prāṇa-s* dwell in the different parts of the body

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**Illustration No. 10A*.

This is *Prāṇmaya Kosha*, of the colour of blue-white clouds of the size of the physical body.

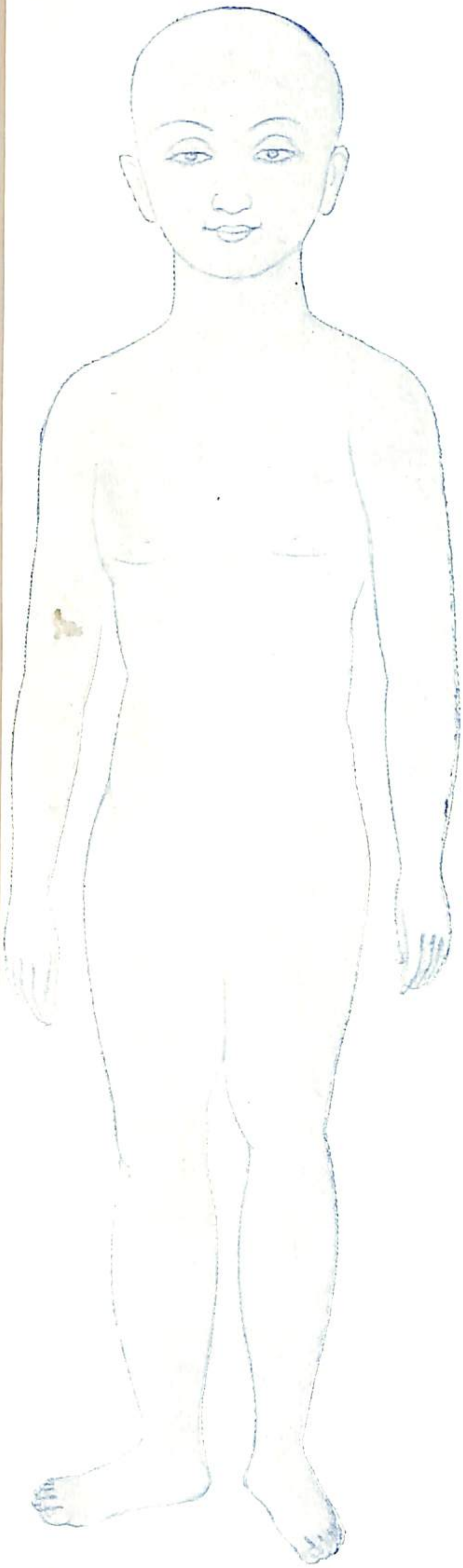


Illustration No. 10 (A)
Prāṇamayakosha

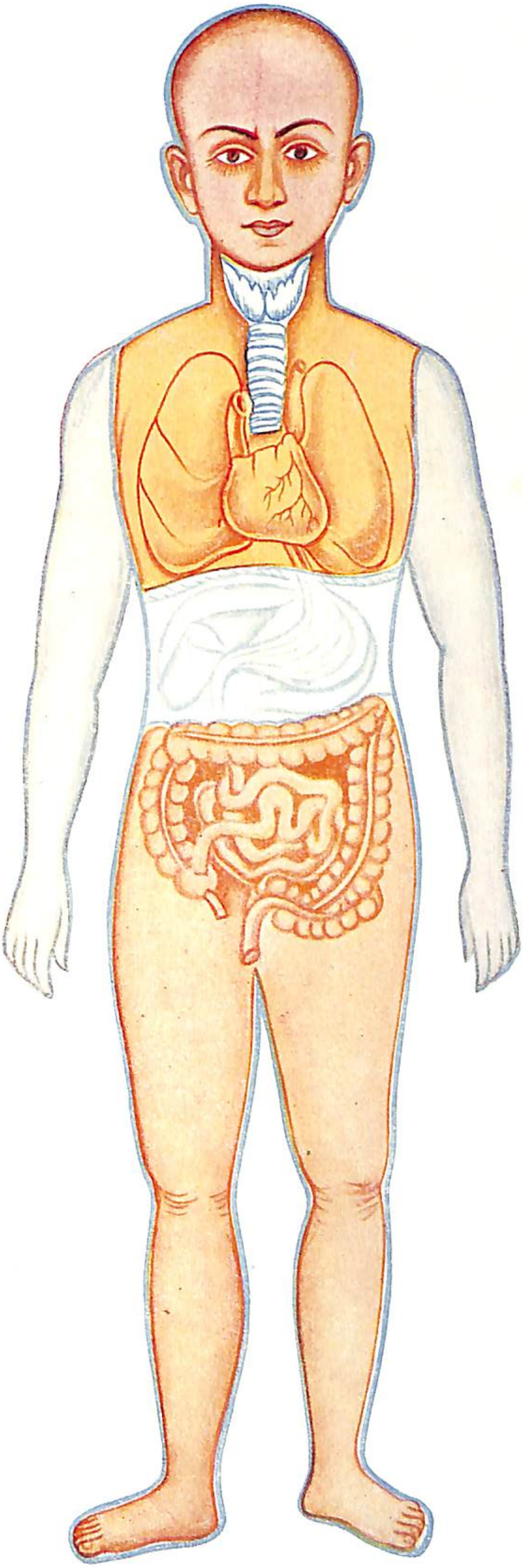


Illustration No. 10 (B)
Parts of (*Prāṇamayakosha*) : The *Prāṇa-s*

and discharge different functions, is shown in Illustration 10B.* The description is as follows :

Apāna air :

"*Apanayati Prakarshena Malam Nissarayati, Apakarshati cha Shaktim iti Apānah.*"

अपनयति प्रकर्षेण मलं निस्सारयति,
अपकर्षति च शक्तिम् इति अपानः ।

Apāna is that which throws out the impurities in a special way and creates strength. The field of *Apāna* is from navel to the soles of the feet.

Because of the predominance of the earth element, it is characterised by heaviness and, therefore, it moves downwards. It draws urea from the kidneys, and brings it to the bladder, then it expels urine from the bladder; at the time of copulation it causes the flow of semen and of menses; it causes the expulsion of foetus from the womb, and baby from the foetus; it causes the digestive juices to flow in the intestines; it throws the excreta downwards and expels it by the anus. At the time of nature's call, it aids the retention of excreta and urine and it stimulates the lower limbs from hips, thighs and knees to the toes. These are some of the special functions of the *Apāna Vāyu.* Because of the predominance of earth element it is of the colour of yellow dust or smoke, indicating heaviness. (*Āyurveda* describes the colour of *Vāta* or air to be blue-black, or the colour of the black plum.)

Samāna Air: "*Rasam Samam Nayati—Samyak Prakārena Nayati iti Samānah*"—रसं समं नयति—सम्यक् प्रकारेण नयति इति समानः—That which nicely prepares *Rasa* or juice of the food, and distributes it to the proper places in the body, is known as *Samāna Prāna.* Its field of activity is from the heart to the navel. Because of the predominance of the water element it is white in colour, it is a little light and cool in nature. In digestive processes of the food, it causes the secretion of the digestive juices in the stomach, liver and duodenum and in the small intestines. It mixes the liquid portion of food and wets every particle of it. The nature of air or *Vāta* is *Yoga Vāhi*; that is, it adopts the attribute of the element with which it is conjoined. Because of this nature, the *Samāna Vāyu* is heating in conjunction with bile and cooling in conjunction with phlem. The intensity of gastric fire is decreased by the water element or *Apa tattwa*—phlegm.

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* *Illustration No. 10B.*

1. (*Parts of the Prāṇamaya Kosha*) : *The Prāṇa-s* :
2. From navel to the toes of the feet is the seat and the field of activity of *Apāna.*
3. From navel to heart is the seat and field of activity of *Samāna.*
4. From heart to throat is the seat and field of *Prāṇa.*
5. From throat to crown of the head is the seat and field of *Udāna.*
6. *Vyāna* pervades the whole body and its functions are all over the body. This has been shown in the two arms.

The remaining sub-*Prāṇa-s* are seated in mouth, nose, and eye, and they have their fields of action in them. The fifth sub-*Prāṇa Dhananjya* pervades the body like *Vyāna.*

It also aids in the function of spleen, kidneys, and the urinary process. And, according to the meaning and quality of its name, it distributes the digested food to proper places, and thereby nourishes the nervous system, brain, heart, etc., and all the parts of the body. It renders them efficient to discharge their respective functions. The heaviness or density of *Samāna* is lesser than that of *Apāna.* "*Samāna-Jayājjwalanam*"—(Yoga Pa. 3, Sutra 40)—समानजयाज्ज्वलनम् (योग० पा० ३, सू० ४०)—According to this Sutra also, it is by regulating the *Samāna Vāta* that the digestive fire and the process of digestion are kept in order. Consequently, the health and the effulgence of a *Yogi* is ever kept up.

Prāṇa Air : *Prakarsheṇa Ānayati iti, Prakarsheṇa va Balam Dadāti, Ākarshati cha Shaktim Sah Prāṇah*—प्रकर्षेण आनयति इति, प्रकर्षेण वा बलं ददाति, आकर्षति च शक्तिं सः प्राणः. That which draws from outside breath, food, etc. or that which bestows strength on the entire body and draws the vital force from the air is known as *Prāṇa Vāta* or the *Prāṇa* Air. Ever engaged in activities, the energy that is being lost through the inhalation and exhalation is recouped by this *Prāṇa Vāta* that draws special energy from the atmosphere and fills the body with this energy in the form of breath. That is why the body remains fit for performing actions. Almost all of us have this experience when there is need of greater strength for doing any work; we perform it by filling our bodies with energy by taking a deep breath. By doing so the ability of the body for doing action is enhanced and more weight can be lifted. The abode of *Prāṇa Vāta* is from the mouth to the heart, and this is also the field of its activity. Because of the predominance of the fire element it is golden in colour and because of lightness it is characterised by an upward movement. It moves between the nostrils and the heart through inhalation and exhalation. To aid the utterance of sounds, to move down into the stomach whatever is eaten or drunk, to create sweat, to maintain the heat of the body, to make the colour of blood red, to circulate blood, and to cause hunger and thirst —these are also the functions of *Prāṇa.*

Udāna Air : "*Unnayati Yah Ut Ānayati va iti Udānah*"—'उन्नयति यः उद् आनयति वा इति उदानः'—That which keeps the body lifted upwards, does not allow the body to fall down and takes it upwards, or that which lifts food from down below the stomach, throws it outside through vomiting, is known as *Udāna Vāyu.* It dwells and functions in the region of the throat. Because of the predominance of air element it is light green mixed with blue colour. Whatever is eaten or drunk is pushed down and occasionally in vomiting the food is thrown out by *Udāna Vāyu,* It also aids in speaking, singing, or making any other sound. By controlling *Udāna Vāyu* the body can be made very light by mere *Samkalpa* or will. In the Yoga Darshan 3-39, Vyāsa comments : "*Utkrāntiṣcha Prayāṇakāle Bhavati, Tām Vashitwena Pratipadyate*"—'उत्क्रान्तिश्च प्रयाणकले भवति, तां वशित्वेन प्रतिपद्यते.' A *Yogi* having acquired mastery over *Udāna Vāyu* allows the life-air (*Prāṇa*) to pass out through the tenth door and can thereby move towards

the higher worlds. This is a power that is attained by the mastery over *Prāṇa*. Even in life, this *Udāna Vāyu* enables the body to be lifted upwards ; in other words, when we turn to different directions, or run, we do not fall down. It is due to *Udāna Vāyu* that we are able to do so. It functions from the throat to the head. It is *Tiryak-gāmī*, moving in slanting manner like air.

Vyāna Air : "*Vyāpnoti Sharīram Yah Sah Vyānah*"—'व्याप्नोति शरीरं यः सः व्यानः'—That which pervades the entire body is *Vyāna*. It is ether predominating, sky-blue in colour, and light. It performs all the functions of the body and by pervading the entire body it helps the sensory nerves, gross and subtle, to be active; it aids the beating of the heart, fervour of the body, blood circulation and in all the other functions of the *Prāṇa-s* and the sub-*Prāṇa-s*.

The description of the Sub-Pranas : The functions of all these are local and limited.

1. *Devadatta* : This is located in the nostrils and is earth predominating. It is yellow and dusty in colour, dusty in appearance and heavy in nature. Some consider it to be located in the mouth, and take it to be the cause of *Jambhāyi* (yawning). It also causes sneezing.

2. *Krikal* : It is located in the throat, is water element predominating, white in colour, and a little light by nature. It causes *Jambhāyi* (yawning) and awakens hunger and thirst. "*Kantha-Kupe Kshut-Pipāsā Nivrittih*" (3-30).—कण्ठकूपे क्षुत्पिपासानिवृत्तिः (योग० पा. ३. सू. ३०). The meaning of this *Yoga Sutra* is that by doing *Samyama* on *Krikal* and *Udāna Vāta*, which are located in the pit of the throat, one acquires mastery over them, and thereby becomes unaffected by hunger and thirst.

3. *Kūrma* : It abides in the eyelids. It is fire element predominating, golden or orange in colour and it is of the nature of contraction and expansion. It performs the function of the winking and blinking of the eyes, or closing and opening of the eyes by the eye-lids.

4. *Nāga* : It is seated in the mouth, is wind element predominating, green mixed with blue in colour and light in nature. It causes belching and hiccup. Some consider it to be helpful in the awakening of *Kundalinī*.

5. *Dhanañjaya* : It prevades the whole body, is ether element predominating, sky colour and light in nature. After death, and while alive, it causes swelling. This is its function. It aids the movements of the body—going and coming, and is also nourisher of the body.

The functions of the Pranamaya Kosha or the Vital Air Sheath

Prāṇamaya Kosha (Vital Air Sheath), which is constituted of all these *Prāṇa-s*, has the following functions : *Prāṇamaya Kosha* is made up of *Sattwa* predominating air element, and is a subtle veil that encases *Manomaya Kosha* (Mind Sheath), *Vijñānamaya Kosha* (Intellect Sheath) and *Ānandamaya Kosha* (Bliss Sheath). Veilied by this sheath the *Purusha*

(Soul), abiding in the *Ānandamaya Kosha* or Bliss Sheath, identifies with the *Vikāra-s* or the modifications of the *Prāṇamaya Kosha* and becomes, as it were, giver-speaker-doer-enjoyer-hungry-thirsty etc., because these are the functions of the *Prāṇamaya Kosha.* This sheath is mastered by the practice of *Pratyāhāra* (withdrawal of senses) and *Dhāraṇā-s* (concentration on any particular object). While this sheath causes sufferings due to hunger and thirst, restlessness, due to desire etc., it causes satiety by their removal, and also it causes sex-pleasure, etc. We have shown in the previous pages of this book, how *Prāṇa-s* and *Upaprāṇa-s*, which constitute the *Prāṇamaya Kosha*, pervading the entire physical body, perform all the functions of it. This *Prāṇamaya Kosha*, thus existing in the bodies of all creatures, sustains life. The physical body is its abode or substratum. The physical body cannot exist even for a second without this sheath, because the life of the physical body is sustained by the inhalation and exhalation of breath, and strength for all the actions of life is due to this sheath alone. Please study the details in Illustration 10(B).

The size of Pranamaya Kosha : The *Upanishad Taittirīya, Brahmananda Valli*, Section 2, Mantras 1-2, verifies my own experience :

"*Tasmāt Vā Etasmāt Annarasamayāt, Anyontara Ātmā Prāṇamayah Tenaishapoorṇah.*

Sa Vā esha Purusha-vidha Evam, Tasyā Putusha-Vidhatām, Anvayam Purushavidhah."

'तस्माद् वा एतस्माद् अन्नरसमयात्, अन्योऽन्तर आत्मा प्राणमयः तेनैषपूर्णः ।
स वा एष पुरुष-विध एवं, तस्या पुरुष-विधताम्, अन्वयं पुरुषविधः ।।'

"There is another body different from this gross body consisting of food and water, which is inside the gross body and is full of *Prāṇa.* This gross body is permeated with *Prāṇa.* This *Prāṇamaya Kosha* (Vital Air Sheath) is of the size of the gross body of the human beings." In this *Valli* of the same *Upanishad* further, there is a description of the five sheaths which are of the form of physical body of man and pervade it. When it is seen during concentration, it appears like white cloud or as "*Chhāyā-Purusha*" of light colour, or sometimes like a balloon filled with luminous vapour. It is like the physical shape of the body with all its limbs and parts, although not visible to the physical eyes, yet it exists pervading the physical body in the waking state. In the state of meditation, though it does not leave the physical body, yet it appears to be different from the physical body, and because of the pervasion of *Sattwa* it is luminious-transparent, when *Rajas* predominates it has a golden glow, and with the predominance of *Tamas* it is smoky in colour. A meditator visualizes it clearly in *Samādhi* with the aid of *Divya Netra*, the Divine Eye. After death, along with the physical body, this *Prāṇamaya Kosha* also merges in its cause "*Vāyu Mahābhoota*", the air element.

The Visualisation of the Functions of the Pranas : The functions of these *Prāṇa-s* are directly visualised by the Divine Eye (*Divya Driști*) in a

state of meditation by keeping the physical body its basis. The main purpose of the detailed description of the physical body that we have given in the previous pages of the book is to enable the *Sādhak* to become aware of the functions of *Prāṇa*, mind, *Buddhi* or intellect, *Indriya-s* or senses, etc. —all luminous objects which abide in physical body by keeping the physical body the basis of observation of these functions. Just as the gross portion of the gross body, that is flesh and bones etc., derive nourishment and strength from the gross food, even so by the intake of air through breathing, the *Prāṇa Shakti* or vital air energy pervades the body and functions in the body. You can see *Mukhya Prāṇa* or the principal *Prāṇa*, that abides in the area from mouth to heart, receiving food from air inhaled by breathing, and performing the function of purifying blood in the lungs and causing warmth in the body. This function is directly seen when this vital force is abiding or is held in the lungs which are the gross parts of the body. The warmth is experienced by the skin-sense of the lungs and the function of the purification of blood is seen by the divine eye. These two factors conjointly complete our visualisation.

In the same way, the '*Samāna Prāṇa*' having received its food in the form of breath, softens the food that lies in the stomach. Again, the food ground by the muscles there and turned into chyle, bile from the gallbladder, and juices from liver and pancreas are collected in the duodenum. This *Samāna Prāṇa* then converts food into chyle or blood and distributes the blood to different limbs of the body, thus giving nourishment to all. Thus the *Samāna Prāṇa* justifies its name. (*Samāna* means equal, *i.e.*, it distributes equally to all limbs.) Next, *Apāna Vāta*, having completed the assimilation of the half digested food that has come to the intestines and the large intestines, pushes the waste matter towards the anus. How, with the help of this *Apāna*, the kidneys purify the blood and how urine being filtered from the blood collects in the bladder ? How the essence of chyle and blood etc., that is the semen, is produced ? How urine and waste matter are thrown out ? How this *Apāna Vāta* moves all the muscles from the head to foot ? How does it assume a special form and is known as *Apāna* ? Similarly, *Udāna*, *Vyāna* etc., the *Prāṇa-s* and *Upaprāṇa-s*, how are they aiding the functions of the body and with what special *Prāṇa-s*—all these functions must be experienced by the subtle vision, so that our intellect is sharpened and the scientific knowledge is acquired without any error or illusion. While directly realising the functions of the *Prāṇa-s*, one is struck with profound wonder, and his intelleet remains amazed at this great marvel. O aspirants ! you can yourself experience all this, and even things that are still more wonderful in your very body, by concentration.

Mutual relation between mind and gross and subtle Pranas

Here is the necessity of understanding one more point which is of scientific importance, that is, this *Prāna Tattwa* is pervasive in the sensory

nerves that are spread all over the body and its parts or limbs: and the Mind Sheath (*Manomaya Kosha*) also is pervasive in the body through these nerves. Just as electricity having pervaded the copper wire moves from one place to another, and manifests its form as light in various bulbs, even so this subtle *Prāṇik* force in the form of life, emanating from the *Ātmik* centre, flowing through the *Ānandamaya Kosha* or the Bliss Sheath that abides in the heart, inundating the *Vijñānamaya Kosha* (Intellect Sheath) and *Manomaya Kosha* (Mind-Sheath) of the brain, reaches the physical body through the medium of the *Prāṇamaya Kosha* or the Vital Air Sheath, and manifests its light as it is shown in Illustration No.11*. This radiance or light in the form of *Jñāna* or knowledge and *Kriyā* or action, having pervaded everywhere, performs all the enjoyments of human beings. The luminosity of this light or energy is specially manifest in the *Chakra-s* or subtle centres that have been described in the *Annamaya Kosha* or Food Sheath. These sheaths also are successively subtler and subtler. For instance, Food Sheath or *Annamaya Kosha* is the grossest and *Ānandamaya Kosha* is the subtlest of all. These sheaths are so intimately connected that they cannot be separated from one another as long as one is alive. But the energy of these sheaths can be gathered in their respective centres; for example, the centre of all knowledge and action is *Antaḥkaraṇa*. In the state of *Nirbīja Samādhi* (Seedless *Samādhi*) or *Asamprajñāta*, when *Ātman* rests in its own *Swaroopa* or essence, this body becomes as though completely inert, the intellect becomes still, all the senses, mind and the *Prāṇa-s* become motionless. Similarly, the energy of knowledge and action can be controlled to a very great extent in the *Manomaya* and *Vijñānamaya Kosha-s* of the brain; for instance, in the states of *Savichāra* and *Nirvichāra Samādhi-s* the functions of *Prāṇamaya* and *Manomaya Kosha-s* become still, as though checked. Otherwise these *Samādhi-s* will not be possible. Just as when we control the flow of electricity from the centre there is no flow in the circuit, and whenever the switch is off, there is no light. Similarly the flow of energy is in the case of *Samādhi-s*. In the case of *Asamprajñāta Samādhi*, when the switch in the form of *Chitta* is off, the flow of knowledge and action becomes very slow, or checked. Even so, by switching off the intellect, the functions of *Vijñānamaya Kosha* become inactive even as in *Tamas* predominating *Samādhi* or *Sushupti* or deep sleep, there is no gain of knowledge. By switching off the mind the reciprocal functions of the senses as also the functioning of the *Prāṇamaya Kosha* and the *Annamaya Kosha* or Food Shealth become dull ; for instance, in the state of sleep the gross body lies inert but the internal blood circulation, digestion, inhalation and exhalation etc. continue. In the waking state the very same *Antaḥkaraṇa*,

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* *Illustration No. 11.*

The relationship of *Sūkshma* (subtle) and Causal Body with the *Prāṇamaya Kosha*. *Prāṇamaya Kosha* has pervaded *Annamaya, Manomaya, Vijñānamayā and Ānandamaya Kosha-s* with its rays.

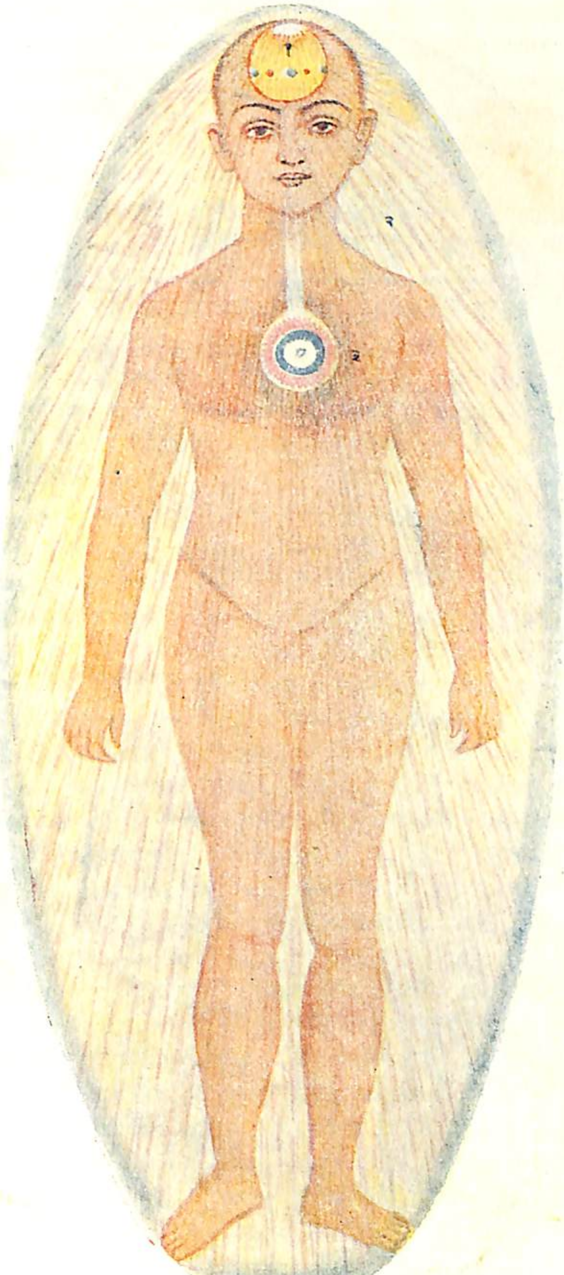


Illustration No. 11

The relationship of subtle and causal bodies with the *Prāṇamayakosha*

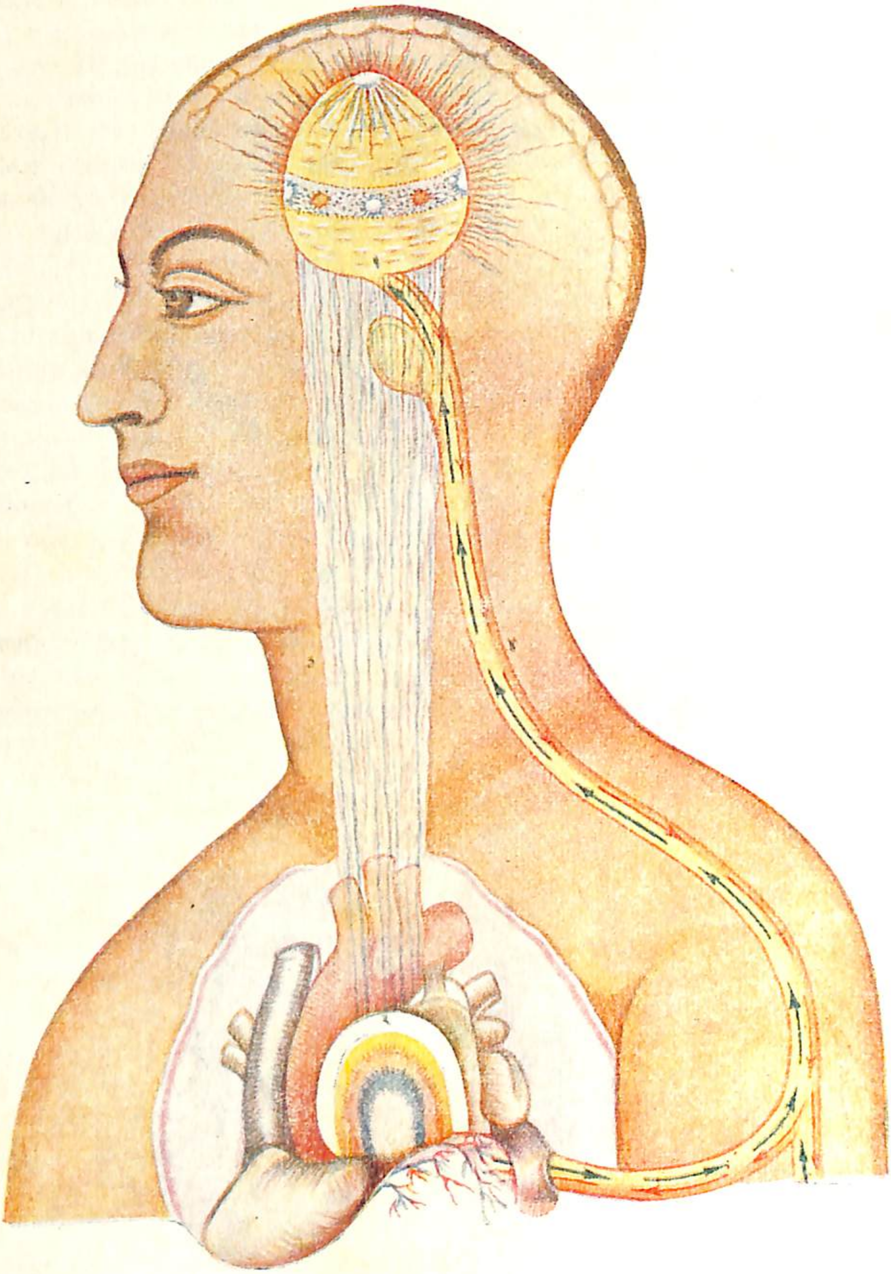


Illustration No. 12
The fourfold *Antaḥkaraṇa* and mutual relationship

conjoined with *Prāṇa-s*, flowing in the form of *Vritti* or thought wave, having reached the different parts of the body, continues to infuse knowledge and action along with the blood circulation. Due to this mutual intimate relation, mind becomes relaxed by the inertness of *Prāṇa-s*, and the *Prāṇa-s* become relaxed by the relaxation of the mind. But complete cessation of the gross *Prāṇa* is neither true to experience nor to reason. In other words, the velocity with which the *Prāṇa*, mind and other *Tattwa-s* work in the waking state, perform the functions of the body and cause those functions, becomes slow or inert in *Dhyāna* (meditation), *Samādhi* and deep sleep. "*Prāṇaḥ Supteshu Jāgrati*"—प्राण: सुप्तेषु जाग्रति—*Prāṇa-s* are awake even when one is asleep. This *Upanishadik Mantra* declares the same truth. The inertness of *Prāṇa*, mind and body depends upon the control of the *Chitta*. The more the control of *Chitta*, the more there will be inactivity of *Prāṇa* etc. Consequently, with the stillness of all the distractions, *Jīvātmā* or soul realises unobstructedly its essential nature and in the *Asamprajñāta Samādhi* realises the light of the Supreme Soul that also abides within.

A doubt is cleared regarding Pranamaya Kosha : Why is *Prāṇamaya Kosha* given so much importance when it is only an effect of air element and is an auxiliary cause in the formation of the physical body like other elements? Answer : Gross *Prāṇa* is the main support of life in the gross body. When the body is formed, the air element is the main auxiliary material cause that collaborates with it. Mainly because it is the support of the life of *Annamaya Kosha* and the sustainer of it, it is named as *Prāṇamaya Kosha* or Vital Air sheath. This may also be called "Air sheath", because the material cause of it is air, or it is a product of air. Being the effect of the air element, it maintains the functions of the body in the form of vital force or life-energy and also it is the auxiliary material cause of this body. These five elements together, or in the form of aggregate, make this gross body. The ether gives space ; earth, water, fire and air elements together go to form the gross body. The air element, having assumed the form of *Prāṇa* and becoming the sustainer of life, is the main cause of movement and of any function in the Food Sheath or the gross body, therefore it is known as *Prāṇamaya Kosha*. Similarly, the fire element having modified itself in the form of an effect appears as *Jaṭharāgni* or the gastric fire and, secondly, it pervades the whole body in the form of *Tejas* or light. Again, in the form of heat, it becomes the force that cooks; in other words, it converts all materials and juices into other forms by cooking them, and metals as well by melting, and being the auxiliary material cause it is in the form of *Āgneya Kosha* or Fire sheath. Though the seers have not given it a separate name such as *Āgneya Kosha*—Fire Sheath—yet similar to the *Prāṇamaya Kosha* this *Āgneya Kosha* also is the sustainer of life. Just as air and fire having transformed themselves have become the sustainer of life of the body, even so being the effect of water the 'watery sheath' also is the sustainer of life. The *Sattwik* portion of water in the form of

auxiliary material cause has organised the whole human body. It is the sustainer of life existing in the form of modifications such as chyle, blood, or semen and *Raj* fluid etc. This also like other elements serves the purpose of a sheath for the physical body. We may call this Water Sheath. The seers of *Naiyāy* philosophy consider the earth element as the main material cause in the formation of the body. Bones and whatever is the gross part in the body have been composed by the *Sattwik* portion of the earth element.

This also can be called as *Pārthaveeya Kosha* or Earth Sheath. This sheath has in its womb the sheaths of water, fire, air. Just as this gross sheath keeps in its womb the subtle sheaths, even so subtle matter keeps in its womb gross matter. Therefore all these four can be said to be sheaths. Though the teachers of the scriptures have described it mainly as the *Prāṇamaya Kosha*, yet these four can also be called as *Kosha-s*.

These five *Kosha-s* are the effects of the *Sattwik* portion of the *Pancha-Bhūta-s* or the five elements. They being intimately connected with each other become the cause of enjoyment and the liberation of human beings. Every sheath stands on the mutual support of each other ; no sheath can perform any function independently or without the support of others. Just as we consider *Annamaya*, *Prāṇamaya*, *Manomaya*, *Vijñānamaya*, *Ānandamaya* as *Kosha-s*, similarly, what harm is there in considering water-sheath, fire-sheath, air-sheath, which are in the gross body, or earth-sheath to be sheaths or *Kosha-s*? Because of the predominance of *Vāyu* or air *Prāṇamaya Kosha* alone has been described. We too for keeping the views of the teachers intact have described it as the *Prāṇamaya Kosha* mainly. And it has been considered proper to give an indication according to context of the *Kosh -s* such as water and fire sheaths. In the authoritative scriptures *Prāṇa* is used in the sense of air element combined with the elements of fire and water.

In the cosmos, ether is subtler than the other four elements and is not only covering them but is also a part of their composition. Similarly, air is subtler than fire, water and earth ; fire is subtler that water and earth; and water is subtler than earth ; all the subtler elements cover as well as form part of the gross one. The position in the body is exactly the same—the subtler elements act as covers for the grosser ones. Just as the five *Kosha-s* penetrate one another, the five elements also cover one another, as well as penetrate them in order of their subtlity.

CHAPTER III

THE MANOMAYA KOSHA (MIND SHEATH) AND ITS SCIENCE

Antahkarana Chatushtaya (Fourfold Internal Organ)

The *Antaḥkaraṇa Chatushtaya* is formed from Mahat Tattwa, the first modification of *Prakriti* on leaving its state of equilibrium. *Antaḥkaraṇa* has fourfold characteristics : *Manas* (mental faculty of concept and imagination), *Buddhi* (intellectual or reasoning faculty, the leader of the mind), *Ahamkāra* (the sense of individuality or egoism), and *Chitta* (the 'mind-stuff' of memory and emotion). The *Antaḥkaraṇa Chatushtaya* is depicted in Illustration No. 12*. We shall now consider this internal organ in detail.

By the power of the subtle vision we have transcended the two parts of the 'body-castle' composed of Sattwik protions of the five subtle elements—*Anna maya Kosha* (Food Sheath) and *Prānamaya Kasha* (Vital Air Sheath). But victory over these two sheaths is only a first stage since they are merely the coverings of the divine force, the abode in which *Chetan*, the sentient being, is hidden. Children may think that by running over stones they have conquered the latent fire in matter, but the fire hidden in stone is a subtle force that is unvanquishable and invincible when released. Modern scientists have studied and experimented with the subtle forces in the atom that constitute matter and have found how some of that force may be released. In the atom there is a central core called the nucleus, around which revolve particles called electrons, like planets

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**Illustration No. 12.*

The fourfold *Antaḥkaraṇa* and mutual relationships :

1. This yellow oval-shaped orb is of *Buddhi* (Intellect). On the top of it is the orb of mind that shines like the Venus star. In the middle of the orb of intellect, the centres of the senses are shown as white circles, and the organs of action as orange circles.

2. Transverse section of the heart. The white orb *Brahman* pervading the heart. It sustains the yellow orb of *Prakriti*, the rosy orb of subtle *Prāṇa*, the blue orb of *ego*, and shining white orb of *Chitta*, and inside *Chitta*, *Jīvātman* (individual soul).

3. By these rays, the relationship of *Ānandamaya Kosha* with six aggregates in the heart, and *Manomaya* and *Vijñānamaya Kosha-s* with seventeen elements (situated in *Brahmarandhra*) has been shown. Through blue, white and red colour rays, the transactions of *Chitta, Ahaṃkāra* (in the heart) and *Buddhi, Manas* in the *Brahmarandhra* have been shown.

4. On the back side, yellow *Sushumna* has been shown, connecting the heart and brain. By green, blue and red arrows, the functions of knowledge and action have been shown.

round the sun. Within the nucleus itself are protons and neutrons, the protons carrying a positive electric charge, the number of protons determines the type of matter to which the atoms belong. When neutrons from one substance are shot into the nucleus of a uranium atom, the nucleus splits, releasing great heat in the process and also sending other neutrons into other nuclei which split in turn, causing what is called a chain reaction. Through such mysteries of matter scientists have developed the destructive atom and hydrogen bombs which have terrified the modern world.

So we should remember that although the physical and vital sheaths appear more solid and firm than the subtle energy from which they are born, and which we cannot perceive with physical eyes, still these sheaths are weak and unimportant in the face of the mighty force of the subtle elements. The experiences and mastery of the *Sūkshma Sharīra* (the astral body) formed from the subtle elements are a more difficult matter than that of the physical body. The astral body is the centre for radiation of energy. We need to study the sequence of evolution of subtle and causal bodies; without this knowledge the aspirant cannot enter into the higher *Kosha-s* or sheaths nor will he be able to use the *Tattwa-s* or elements for his spiritual evolution. We shall now consider the origin of the physical body of man in the evolutionary process of creation.

Brahman, Absolute, is omnipotent, substratum of all, eternal, omnipresent, all-pervading consciousness. *Prakriti* (matter) with all its aspects —time, space and causality—is within *Brahman*. *Prakriti* which is the balanced state of the three *Guṇa-s—Sattwa*, *Rajas*, *Tamas*—has an eternal association with *Brahman*, and is also eternal. In the creation of time are vast cycles of recurring events. After *Pralaya*, the deluge, recorded in scriptures, through the force of fructifying *karma* of *Jīva-s* (individual souls), Divine Will creates agitation in *Prakriti*. As a consequence, *Prakriti* assumes an unbalanced state and originates the world that is constituted of the three *Guṇa-s*. Though the relation between *Brahman* and *Prakriti* is eternally in the form of 'Pervader' and 'Pervaded' (*Vyāpya-Vyāpaka Sambandha*) and does not cease even in *Pralaya* or dissolution, this relationship becomes non-manifest in the same way that the waking experience of the individual soul becomes non-manifest or absent in the state of deep sleep. Similarly, in *Pralaya* all the gross functions of *Brahman* appear to be absent because they are not manifest.

When *Prakriti* thus gets its equilibrium disturbed, there arises, as an effect, the first of all evolutes known as *Mahā Ākāsh* (ether in its subtlest form), directions, time, *Mahat*, then *Mahat Sattwa*, *Mahat Rajas* and *Mahat Tamas*. Among these the *Mahat Sattwa*, *Mahat Rajas* and *Mahat Tamas* are the material cause of the fourfold internal organ—*Antaḥkaraṇa Chatushtaya*—of the *Jīva*, individual soul. It is explained thus : According to the laws of nature, all the objects which have evolved from *Prakriti* must contain the three *Guṇa-s* in differing proportions. No object is formed

by just one or two *Guṇa-s*. On this basis, *Mahat* or cosmic mind-stuff is of three kinds according to the proportions of the *Guṇa-s* : Pure *Mahat Sattwa*, in which *Sattwa* predominates, is the cause of *Samashti Chitta* (cosmic *Chitta*). The individual *Chitta* of the *Jīva* is a subtle and infinitesimal portion of *Samashti Chitta* and exists as an effect of it; therefore the material cause of all the individual *Chitta* is the *Samashti Chitta*. This active fragment of *Samashti Chitta* gives *Bhoga* (enjoyment) to each and every *Jīva*, forming a relationship of individual soul and *Chitta* known as *Swa-Swāmī-Bhāva Sambandha* (the connection of owner and owned). *Purusha*, the soul, is the owner while the *Chitta* is the owned. This is also described as *Bimba-Bimbi-Bhāva* (the relation of object reflected and the reflector or mirror). The soul is the object reflected and the *Chitta* is the mirror in which reflection takes place.

Out of the *Mahat Rajas* there arises a *Rajas* predominating evolute known as *Samashti Buddhi* or cosmic intellect, The intellect associated with every individual soul is an active portion of this *Samashti Buddhi Tattwa*, which is the material cause of all individual *Buddhi-s* or intellects. This, then, is the second part of the *Antaḥkaraṇa Chatushtaya*. There is this clear difference between *Samashti Chitta* and *Samashti Buddhi* which has not been so described by the teachers of the *Sāmkhya* and *Yoga* schools of thought, as according to their views *Chitta* and *Buddhi* are one *Tattwa* (principle) only. In common with others who describe *Antaḥkaraṇa Chatushṭaya*, the fourfold internal instrument, I accept the explanation given previously.

Now the third resulting modification *Mahat Tamas* evolves into *Samashti Ahamkāra* (Cosmic Ego Principle), which is of three kinds—Sattwa, Rajas, Tamas *Samashti Ahamkāra-s*, each producing its own individual ego. Each ego is a portion of the *Samashti Ahamkāra-s* which are the material causes of all the individual egos.

These three important parts arise in the same manner as the initial modifications of *Prakriti* (the nature), having its three *Guṇa-s—Sattwa, Rajas* and *Tamas*.

After these threefold modifications in *Samashti Ahamkāra-s* through the three *Gunas—Sattwa Ahamkāra, Rajas Ahamkāra* and *Tamas Ahamkāra*, the *Sattwik Ahamkāra* (ego-principle) gives rise to five *Jñānendriya-s* (senses of perception), the *Rājasik* gives rise to five *Karmendriya-s* (senses or organs of action), while the *Sāttwik* and *Rājasik Ahamkāra-s* both combine to give rise to *Manas* or mind. [उभयात्मकं मन: (सां. २-२६)] *Manas* is formed from equal portions of *Sattwa* and *Rajas*, hence the mind is able to get work from both *Jñānendriya-s* and *Karmendriya-s*, the senses of perception and of action. Because of this equal proportion of *Sattwa* and *Rajas*, mind is very powerful, very forceful, active and swift. From the *Tamas* predominating *Ahamkāra* arise five *Tanmātrā-s* (subtle elements).

The meaning of 'Antahkarana' : *Antaḥkaraṇa* means 'hidden' or 'inner' instrument and its functioning does not appear to the gross eye. *Jīvātma*

individual soul, is also a self-illuminating principle that cannot be experienced by the senses, therefore the instruments adopted by the *Jīvātma* cannot be visible to senses either, whether these instruments be subtle or gross as things are in reality. One part of this inner instrument is somewhat gross—this is the *Sūkshma Sharīra*, the subtle or astral body. It has two parts, the first being action-predominating, known as *Manomaya Kosha* (Mind Sheath), the second, which is knowledge-predominating, is known as *Vijñānamaya Kosha* (Intellect Sheath). But these powers of knowledge and action do not belong to the sheaths themselves in which they are manifest. The centre from where these energies arise and flow constantly to the physical body through the two sheaths, Mind Sheath and Intellect Sheath, is called *Kāraṇa Sharīra* (Causal Body) or *Ānandamaya Kosha* (Bliss Sheath). All this description has been dealt with under the heading of *Antaḥkaraṇa Chatushtaya.* We shall describe the origin of these energies and the processes by which they are manifest in this 'body-castle' and the functions they perform.

The sequence described is from gross to subtle, giving the nature and evolution of mind, intellect, *Ahamkāra* (ego) and *Chitta* (subconscious mind-stuff), including the functions of these four instruments. The *Vritti-s* or functions of the *Antaḥkaraṇa* are also being described, as well as the methods of awakening agreeable *Vritti-s* and checking disagreeable *Vritti-s.*

Antahkarana is the Seat of all Experiences and Realisations : You may not have fully understood this mystery as yet, but you should remember that whatever knowledge you have acquired so far concerning the *Annamaya* and *Prāṇamaya Kosha-s* (physical and vital air sheaths) has been done with the aid of *Antaḥkaraṇa Chatushtaya.* The next revelation of the subtler sciences will also be possible by the *Antaḥkaraṇa* alone, therefore the aspirant must acquire detailed knowledge of the constituent elements—form, size, colour and functions etc. of this internal organ, otherwise he will be unable to proceed further in *Yogic* practice. In view of this only we have written a detailed chapter on *Antaḥkaraṇa.*

The Views of Scriptures : Scriptures differ in certain details in their views about *Antaḥkaraṇa.* According to *Nyāya* and *Vaisheshika* teachings *Manas* corresponds with *Antaḥkaraṇa* and serves the purpose of all four instruments. *Sāmkhya* and *Yoga* teachings consider the internal organ to be composed of the three : *Manas, Ahamkāra* and *Chitta* (*Buddhi* or intellect being included under *Chitta.*) The *Upanishad-s*, however, teach that *Antaḥkaraṇa Chatushtaya*, the fourfold internal organ, is formed from the aggregate of *Manas, Buddhi, Ahamkāra* and *Chitta*, and this view is also accepted by me. On the basis of my direct experience I have ascertained the qualities, characteristics and functions of these four. These I am describing in order to facilitate understanding of this fourfold instrument so that an aspirant may be able to realise it directly.

Ascertaining of the Functions of the Fourfold Instrument : In ascertaining these functions it is possible that *Sāmkhya* and *Yoga* philosophers may have taken a broad general view and thus come to describe *Antaḥkaraṇa Trayi*, the threefold internal organ, but complete understanding of the internal instrument is not possible if we accept its functions as only three and four. It is proper to consider *Chitta* as separate from *Buddhi* (intellect) because only on this basis is the formation of *Vijñānamaya* and *Ānandamaya Kosha-s* understandable, and hence astral and causal bodies separately realised.

In the process of evolution, *Samashṭi* (universal) and *Vyashti* (individual) *Chitta* is formed out of the *Sāttwik* portion of *Mahat Tattwa* (cosmic mind-stuff). *Samashti* and later *Vyashti Buddhi* or intellect arise out of *Rajas* portion of *Mahat*. Therefore *Chitta* and *Buddhi* are both knowledge predominating principles. *Manas* (mind) arises out of the *Rajas* and *Sattwik* portions of *Ahamkāra* (ego principle). The senses or *Jñānendriya-s* arise out of the *Sattwa* predominating portion of *Ahamkāra*, while the *Karmendriya-s* (organs of action) arise out of the *Rājasik* portion of *Ahamkāra*. The *Rajasik* portion of *Ahamkāra* being mixed with these three, they are, therefore, action-predominating. Since *Manas* (mind) has both *Sattwa* and *Rajas*, it engages the *Jñānendriya-s* and *Karmendriya-s* directly and not the *Buddhi* (intellect). For this reason both types of the *Indriya-s* (senses) have been taken as associated with *Manomaya*, the Mind Sheath. The mind, because of its ability to conduct both types of *Indriya-s*, is called the king of senses (*Indriya Rāja*). Thus, when mind joins with both the *Indriya-s* and engages them in their respective functions, this aggregate of mind and ten *Indriya-s* is called *Manomaya Kosha* or Mind Sheath. When intellect conducts the mind-senses, it is called *Vijñānamaya Kosha* or Intellect Sheath. This is the essence of the description of the astral body (*Sūkshma Sharīra*) that forms our present study.

It is from the five *Tanmātrā-s* (subtle elements) consisting of three *Guṇa-s* that the subtle bodies are formed and subtle objects enjoyed. In fact, the five subtle *Tanmātrā-s* are the material cause of the subtle divine sense-objects and such other subtle matters. Because of the difference in function of *Antaḥkaraṇa Chatushṭaya*, that is, in the functions of *Chitta*, *Ahamkāra*, *Buddhi* and *Manas*, the *Sūkshma Sharīra* or astral body is distinguished from *Kāraṇa Sharīra*, the causal body. When mind, intellect and the ten *Indriya-s* aggregate, the five subtle elements create a sheath of *Panch Tanmātrā-s* (five elements) to hold them together. The aggregate of mind, intellect and *Indriya-s* encased in *Tanmātrik* sheath is the astral body. This aggregate performs the functions of *Jñāna* and *Vijñāna*—knowledge and experience. It should be remembered that the causal body is formed prior to the astral body, and in the causal body *Chitta* and *Ahcmkāra* conjointly with the individual soul (*Jīva*) provide *Bhoga* (enjoyment); here *Prakriti* remains the material cause. Now, from *Sāttwik Tanmātrā* are formed the subtle bodies of *Deva-s*, human beings, animals, insects, trees and plants. Even in

these subtle bodies there are differences in the astral constitution due to different degrees of *Sattwa*, *Rajas* and *Tamas*, just as in the differences of physical bodies. Astral bodies have the capability to expand and contract. Next, out of the *Rajas* predominating *Tanmātrā-s* (subtle elements) subtle objects are created which offer enjoyment to the astral bodies. In these *Rajas* predominating subtle objects, other *Guṇa-s* are auxiliary. The astral body is the means of enjoyment of the subtle objects on higher plane. It also maintains its existence by assimilating the subtle objects composed of the five subtle elements—this need being fulfilled by those objects composed of *Rajas* predominating *Tanmātrā-s*. The gross five great elements arise out of *Tamas* predominating *Tanmātrā-s*, but are also composed of the three *Guṇa-s*. With the prominence of *Sattwa* and diminution of *Rajas* and *Tamas* of the five elements there arise the physical bodies of *Deva-s*, men, *Gandharva-s* (heavenly musicians) and other supernatural beings. With *Rajas* and *Tamas* predominance are formed the bodies of animals, birds, insects, flies, and so on. *Rajas* predominating gross elements abide in the ether and the spaces between the different worlds and bring forth the objects of enjoyment for beings. For instance, the air pervading ether and the water particles found therein and water in the form of clouds, fire in the form of lightning and in the particles of earth—these are the *Rajas* predominating forms of the *Mahābhūta-s* (gross elements). Next, from the *Tamas* predominating *Mahābhūta-s* are formed the solid masses of earth, planets and other heavenly bodies, either inhabited by living beings or devoid of them. After the creation of the world of birds, insects and animals, with their food, men and *Deva-s* are created, at first without procreative sexual function. Then commences sexual creation.

So we have described briefly how the human body comes to be formed in the course of creation. This human body is extremely mysterious; it is not only the seat of enjoyment but also of liberation from *Prakriti* (matter) and it is in this human body that the soul has its seat. This must be visualized as a fact of actual experience by you. Now we shall describe in detail the subtle instruments hidden in this body, and how the soul, although without hands, feet or other organs, makes use of these instruments.

We have already commented upon the mention of mind, intellect, *Chitta* (subconscious) and *Ahamkāra* (ego) in relation to *Antaḥkaraṇa* in holy scriptures such as Upanishads and in other philosophical works. In-spite of a careful study of scriptures, with deep reflection and meditation, I could not find a clear description of the principles of *Antaḥkaraṇa* so that one could comprehend the formation, shape, place and its nature and functions in a proper way. There is no detailed agreement between different *Āchārya-s* (teachers) on this inner organ, *Antaḥkaraṇa*. Since these are the functions nearest to the individual soul, I felt the great need for ceaseless meditation and analysis of this subject so that it may be properly realised. The main pathway to attainment of self-realisation in full spiritual

knowledge is through this *Antaḥkaraṇa* or internal organ. The following description is the result of years of study and meditation :—

First of all, we should know that *Antaḥkaraṇa*, the internal organ, is *Angī* (the possessor of limbs), while *Manas* (mind), *Buddhi* (intellect), *Ahamkāra* (ego) and *Chitta* (subconscious mind-stuff) are the *Anga-s* or limbs.

The Relationship of the four Anga-s with the Sheaths : Amongst these four limbs of *Antaḥkaraṇa*, *Chitta* and *Ahamkāra* are specially and directly related to *Ānandamaya Kosha* (Bliss Sheath) and *Kāraṇa Sharīra* (causal body). *Manas* and *Buddhi* are related to *Sūkshma Sharīra* (astral body), in which *Manomaya Kosha* (Mind Sheath) is made up of ten *Indriya-s* (senses) and five *Tanmātrā-s* joined to Mind. *Vijñānamaya Kosha* (Intellect Sheath) is made up of *Manomaya Kosha* joined to *Buddhi* (intellect). We shall now describe *Manas* (mind).

The First Constituent of Antahkarana—Manas Tattwa

The First Anga—The Manas Tattwa : The philosophers of *Nyāya* and *Vaiśeshika* schools describe *Manas* thus : *Yathoktatwat Cha Aṇuh.* (*Nyāya* III—2-63)—यथोक्तत्वाच्चाणुः (न्या० अ० ३, आ० २, सू० ६)). According to this *Sūtra*, Mind is atomic and eternal. The characteristic of its existence is described as : *Yugapat Jñānānutpattirmanasorlingam*—युगपत् ज्ञानानुत्पत्तिर्मनसोलिंगम् (न्या० अ०१, आ०१, सू०४३) (Mind is that which does not gain knowledge of two objects which are simultaneously present), but this description does not throw much light upon the nature of mind. Let us consider it in more detail.

The Characteristics of Mind : That which performs the function of give and take, and engages the senses in their functions, is *Manas Tattwa*, lord of the senses, without the help of which neither *Jñānendriya-s* (senses of knowledge) nor *Karmendriya-s* (organs of action) can properly operate. Without the aid of this powerful *Manas* even the intellect cannot perform its function of reasoning and analysing, *Prāṇa* cannot perform its functions of activity and infusion of life, and the gross body cannot perform its functions of gross activities. Because of the rapidity of mental functions it sometimes appears as if the mind has performed many actions simultaneously. Just as a sharp needle may be passed through many pages of paper in an instant, but in fact it pierces the pages one by one in succession ; similarly, mind performs actions successively.

The Origin of Mind : In the evolutionary process of the world, *Samashti Ahamkāra* (cosmic ego principle) arises from *Mahat Tamas*, then from *Rajas* and *Sattwa* predominating *Samashti Ahamkāra* there arises the Mind. Thus, in the Mind, *Sattwa* is mixed with *Rajas*. On account of the *Sattwa* the Mind causes the senses to perceive and also for the mind to perceive by itself, and through the influence of *Rajas* it engages the *Karmendriya-s* in action. Mind has itself the miraculous power of reflecting actions and perceptions brought by the *Indriya-s* (senses) and of

transferring them in a fraction of a moment. Since *Ahamkāra* is the material cause of mind, the two resemble like father and son. It should be noted that the mind is not free from *Tamas*.

The Nature of Mind : The Mind is a small luminous mass, unemanated, which has neither the burning sensation nor touch. Because of its nature of contraction and expansion it is described as *Madhyama Pariṇāmī*, that is, it keeps to the size of the body. It has the special characteristic of luminosity and shines steadily in its own seat. Because of the influence of the three *Guṇa-s*, its form, colour and activity change constantly, but its characteristic nature is to remain shining like the orb of the moon, the Venus star, or like the scintillating dust particles in the beam of sunlight passing through an aperture into a room. While perceiving objects, the mind becomes multicoloured. For instance, while engaging the senses in *Sāttwik* action the mind assumes the colour of a tranquil moon, but when engaged in terrible merciless actions rays of red or smoky blood colour emanate from the mind, appearing like the sparks of a firework. When influenced by *Tamas* in the form of fear, the mind becomes contracted, impure and shrivelled with its fixed situation; thus mind performs the functions of giving and taking or directing the senses to perform while spreading its rays. These states of the mind are depicted in the Illustration Nos. 13 and 14.

The Abode of Mind : In the *Brahmarandhra* of the human skull, also termed *Sahasrāra*, the thousand-petalled lotus or tenth door, there abides the astral body of man. The Illustration No. 12 shows the mind situated on top of the oval luminous mass of intellect.

The Relationships of Mind : Mind is especially related to the senses, intellect and the gross body. It reflects perception of object, action, conversation, etc., and the internal perceptions of the senses at every moment. This function is *Ādāna* (take) and these reflections are offered to the orb of intellect in the function of *Pradāna* (give); similarly, the decisions of intellect are taken and given to the senses. The mind must inevitably be related to senses and intellect in order to keep the senses engaged in carrying out the judgments of intellect. Without prompting by the intellect, mind and the other senses could not perform any function. When the mind offers any perception or action to intellect for decision the appearance is as if a fish were moving in a well. Thus mind is ever vigilant in carrying out the orders of the intellect and keeping the senses engaged in knowledge and action. It is the help-mate of intellect till final liberation. It is intimately connected with intellect and the aggregate of senses, and this relationship continues every moment, even as the relationship of body and life (*Prāṇa*).

The Nature of Mind as influenced by the three Guna-s : Every object of the world is made up of the three *Guṇa-s* in varying proportions, and, therefore, influeuced by one or other of the *Guṇa-s*, depending upon their predominance. According to this universal law, mind too is influ-

enced by the *Guṇa-s*. These are the three main states :

1. **Sattwik Mind** : In this state, mind appears like a clear lustrous moon with tranquil light, peaceful, steady as if inactive, but actually ever changing, dissociated from senses and objects, and peaceful in the state of *Pratyāhāra* (withdrawal of senses).

2. **Rajasik Mind** : The mind influenced by *Rajas* shines like the Venus star, tinged with blue colour, endowed with an exquisite glow but very fickle; endowed with great speed of action it keeps intellect and senses unsteady and covers distant places with its luminous rays. It causes the senses to move to distant places, quick and powerful as lightning to receive knowledge of divine objects through contact with its own divine power. It is endowed with dazzling light. At the time of receiving knowledge it is very vigilant and has special brilliance.

3. **Tamasik Mind** : This is of a slaty colour, smoky and dull like mist, endowed with the defect of *Styāna* ('procrastination of action'). It postpones endlessly and renders body and senses inert and inactive. It spreads darkness around and makes body and senses lazy; it makes the senses inactive in performance of the functions of knowledge and action and becomes inactive itself.

The Qualities and Duties of Mind : *Chanchalatwam Manodharmo, Vahnerdharmo Yathoshṇatā*—'चंचलत्वं मनोधर्मो वह्नेर्धर्मो यथोष्णता' (Just as heat is the nature of fire, so fickleness is the nature of the mind). This statement emphasises that mind is endowed with fickleness, quickness and speed. Because of this the mind is able to bring about degrees of knowledge and experience of any object, but when the rapidity of mind becomes disorderly it assumes a turbulent state and consequently cannot help in the proper attainment of knowledge and becomes an obstruction. Many aspirants have experienced this during their daily practice of meditation and worship and become distressed at this inner affliction of mental agitation.

The mind has two main functions or *Vrittis*—*Ādāna* (taking) and *Pradāna* (giving), and these may be classified as *Samkalpa* (thought) or *Vikalpa* (imagination). Just like a messenger the mind performs the function of *Ādāna* or taking, conveying the sensation of objects, knowledge and action, becoming identified with them. For the purpose of receiving judgement and correct decisions, the mind with its reflection of objects and knowledge spreads their sensations in the intellect and because of its *Vritti* of identification it colours the intellect, thus performing the function of *Pradāna* or giving. Similarly the mind takes the instructions and decisions of the intellect and conveys them to the senses and also spreads them so that the different parts of the body may obey them. The mind is not concerned with argument, comment or analysis. It is important to remember that the action-predominating *Ahamkāra* (ego-principle) performs the unmanifest subtle functions of the *Chitta* (mind-stuff) abiding in *Ānandamaya Kosha* (Bliss Sheath). Since mind has evolved from *Ahamkāra* it is also action-predominating and performs all the actions of *Vijñānamaya*

and *Manomaya Kosha-s* (Intellect and Mind Sheaths). . All the activities of *Brahmarandhra*, the great hole at the crown of the head, are relatively grosser and wider than those of *Ānandamaya Kosha*, therefore mind does not interfere with the activities of the *Chitta*, nor does *Ahamkāra* take any part in the function of the *Brahmarandhra*. Thus *Ahamkāra* and mind are both action-predominating. Let us now look at this in detail.

Due to its natural activity the mind keeps itself engaged in movement and thereby keeps senses, intellect, *Prāṇa-s* and the gross body active. In other words, it engages the senses in performance of bringing knowledge, it engages the organs of action in activity, the intellect in ascertaining, deciding and giving directions, the *Prāṇa-s* in spreading knowledge, life and action, and it engages the gross body in receiving the gross enjoyments for the soul. The mind is itself ever engaged in bringing knowledge and action as perceived by the senses. Being associated with intellect it reflects actions for the ascertainment of objects, the activities of the sheaths and perceptions, and offers these to *Buddhi*, the intellect, like a servant to his mistress, then receives proper instructions. Mind renders the senses transparent by lending to them its own luminosity so that the senses thereby develop the power of seeing, hearing, smelling from a distance objects that are hidden and unknown. Mind enables the senses to enjoy gross objects and also subtle divine enjoyments. In waking and dreaming states the mind covers all the sheaths by its rays and keeps intellect informed of their functions. Just as a drop of oil spreads widely in water, so mind, having received the reflection of objective knowledge, spreads it in the intellect, and by thus colouring it receives the decisions of intellect. Being ever associated with the intellect it causes to engage itself in enquiry, reflection and meditation. At the time of internal or external concentration and meditation it becomes peaceful and concentrated, bringing knowledge of the objects meditated upon. Mind extends its rays to perceive objects to carry out the decisions of intellect, but at the time of *Pratyāhāra* (withdrawal of senses) the mind withdraws its rays and becomes minute in size. Thus, expansion and contraction are the natures of the mind. The mind attracts the feelings and *Samskāra-s* (impressions) that arise from the heart and deposits them in the orb of intellect, in *Vijñānamaya Kosha*. It prompts the senses for enjoyments and enables them to respond by lending them its own invincible powers. Being affected by the three *Guṇa-s* the mind assumes either balanced or unbalanced modes or becomes smaller or larger in size. All this is the nature, function and characteristic of the mind.

Amongst the four limbs of *Antaḥkaraṇa*, mind is the most active of all and has the quality of doing things instantaneously; because of this quality it has unobstructed motion. So the speed of the mind has also to be described—this is necessary as well as pertinent to the subject.

The Speed of Mind : Amongst all the moving objects of the world, mind has the greatset speed. Its movement can be compared with that of

time. *Pātanjal* says : *Kshaṇa Tat Kramayoh Samyamāt Vivekajam Jñānam* (III-52) 'क्षण तत् क्रमयोः संयमात् विवेकजं ज्ञानम् (योग पा. ३ सू. ५२)—'By *Samyama* on a moment (a point of time with its successive and incessant flow from past to present and then to future) one attains discriminative knowledge.' This *Sūtra* indicates that when there is no possibility of differentiating between two similar objets even with intellect born of yoga practice, one can succeed by *Samyama* (firm meditation and concentration) on the uninterrupted sequence of *Kshaṇa-s* (moments). *Kshaṇa* may be explained in the following way : the smallest indivisible unit of time is known as *Kshaṇa*, comparable with the smallest sub-atomic particle of matter. A principle that can perceive the sequence of *Kshaṇa-s* must be at least as quick in movement as time itself, otherwise it would not be possible to distinguish the individual *Kshaṇa* in a sequence. That principle is the Mind. Moreover, the movements of mind are unobstructed. Mind has the ability to reflect all objects, everywhere, whether in the heaven above or the worlds below, from the smallest particles to the greast masses of matter. Mind can cognise all objects, whether far or near, hidden or manifest. It is said in the Vedas : *Dūramgamam Jyotishām Jyotirekam* (दूरंगमम् ज्योतिषां ज्योतिरेकम्)—Among all lights, the light of mind reaches the farthest.

The Principle of Perpetual Motion : We must now stress the important principle that *Rajoguṇa,* which is a part of the aggregate of the three *Guṇa-s,* is present in all the objects of creation, therefore no object of the world can be perfectly static. How then could the four limbs of *Antaḥkaraṇa,* the internal organ in contact with the senses, be considered immovable ? They are all effulgent astral matters and appear to be conscious due to contact with the indestructible and conscious *Jīvātman* (individual soul) and are ever engaged in activity. Because of the unobstructed and continuous contact of the conscious *Jīvātman* and the *Chitta*, there springs up knowledge and action (subtle *Prāṇa*). This *Sukshma Prāṇa* (subtle) air is active during the whole life of an individual and keeps the five *Kosha-s* (sheaths) also engaged in their proper functions. In the absence of its activity human life could not exist even for a moment. Even the immutable *Ātman* appears to be mutable or movable due to its contact with *Chitta*. Because of the eternal pervasiveness of *Paramātman* (God) in inert *Prakriti* (matter), this *Prakriti* is ever engaged in activity and it appears as if God Himself is causing things to be done. Even objects like the sun, moon, stars, earth, mountains, etc., that at first appear unchangeable, are all undergoing *Avasthā Pariṇāma* (transformation of condition) every moment, and all such subtle functions and transformations are seen by the meditative eye of Divine Vision.

The aggregate of the three *Guṇa-s* receives energy from *Rita*, Divine Law, the all-pervading *Brāhmik* consciousness. This inflow of energy continues until the world dissolution (*Pralaya* or deluge), and because of this infusion of energy every object of the world is movable in nature while *Brahman* alone is immovable, eternal, unchanging and immutable.

The Second Principle—seeing things afar : Because *Sattwaguṇa* is present in all objects, one can see by Divine Vision every thing of the universe including the subtlest ether.

Thus, we have examined *Manas Tattwa,* the Mind element, one limb of *Antaḥkaraṇa*, the internal organ. Summarising : *Manas* is full of divine energy and is action-predominating; it has the functions of *Ādāna* and *Pradāna* (taking and giving) ; it is a small luminous mass of unemanated light, is devoid of the faculty of reasoning, and abides in *Brahmarandhra* together with the intellect which it assists.

The Second Constituent of Antahakarna—Buddhi Tattwa

Buddhi Tattwa : We shall now discuss *Buddhi* (intellect), the second limb and knowledge-predominating portion of the *Antaḥkaraṇa.*

The Characteristics of Intellect : The description is given : *Bodhanāt Buddhiḥ*—'बोधनात् बुद्धिः'—(Understanding faculty is intellect). Intellect is that principle which, after receiving all forms of *Jñāna* and *Vijñāna* (knowledge and science), performs the functions of ascertaining and determining. The following terms are also used to describe Intellect : *Dhīh, Prajñā, Matiḥ, Manīshā, Dhishṇā, Śemushī, Prekshā, Upalabdhih, Jñāptiḥ, Medhā, Smritiḥ, Jñāna-pratipat* ; the generally accepted term is *Buddhi.* Other yogic names indicate particular qualities of *Buddhi* : *Ritambharā* (filled with truth), *Prajñā aloka* (light of consciousness), *Pratibhā* (intution). Essentially intellect analyses all objects of creation and their qualties, forms, tastes etc. and differentiates with discrimination.

The Origin of Buddhi : At the time of creation by the special will of *Brahman,* the first modification from *Sāmya Prakriti*, is a *Tattwa* named *Mahat Sattwa.* From the highest form of *Mahat Sattwa* arises *Samashti Chitta Sattwa*—cosmic mind-stuff predominating in *Sattwa* : from the *Rājasik* portion of this arises *Samashti Buddhi Tattwa*—cosmic intellect. An active part of this cosmic intellect known as *Vyashti Buddhi*—individual intellect, is present with every *Jīva.* Thus, clearly the material cause of *Buddhi* is *Mahat Raja* (cosmic mind-predominating in *Rajas*).

The Nature of Buddhi : Somewhat like *Manas*, the intellect is also an oval mass of transparent, clear, unemanated light, luminous as the orb of the sun, free from heat or sensation of touch, subject to expansion and contraction, according to the size of the body, and influenced by the three *Guṇa-s*. Intellect is of two forms : firstly *Ritambharā*, a special state which is very clear, effulgent and oleaginous, with the ability to discriminate between *Prakriti* (matter) and *Purusha* (God); secondly, a state of ordinary intellect (in which the impurity of *Tamas* is mixed with the fickleness of *Rajas*) affects its decisions which are consequently influenced by illusion.

The Seat of Intellect : As shown in the Illustration No. 12, the seat of intellect is *Brahmarandhra*, the crown of the head.

The Relationship of Intellect : *Buddhi* is not directly in relationship with all the sheaths. Its permanent connection is with the causal body,

situated in the heart, through the medium of mind. Situated in the cave of the heart, in the *Ānandamaya Kosha* (Bliss Sheath) is *Jīvātman* with its servants *Chitta*, *Ahamkāra* and *Sūkshma Prāṇa*—mind-stuff, ego and subtle *Prāṇa*. *Chitta* is the repository of *Samskāra-s* (impressions) from where arise the fructifying ones at every moment and these are attracted by the rays of the mind which reach the heart and convey the *Samskāra-s* into the orb of intellect. With the help of its associate mind, the intellect converts these *Samskāra-s* into gross ones for the enjoyment of the senses through the mind. The mind takes work continuously from the senses. The mind also accepts impressions from the senses, conveys them to the intellect which analyses this knowledge and perceptions and converts them into subtle impressions which the mind then delivers into *Chitta*. The *Indriya-s* (senses) are related actively to the *Prāṇamaya* and *Annamaya Kosha-s* through the mind, and through that mind the intellect conveys all the gross enjoyments to the soul. The nerves that pervade the body are also related through the rays of the mind. All the fructifying *Samskāra-s*, the senses and the mind itself are under the control of intellect. In the state of sleep, *Buddhi* relaxes its functions and rests in peace. When *Buddhi* is turned towards enjoyments it causes the bondage of the soul, but when *Buddhi* is endowed with dispassion the soul turns towards liberation.

Transformation of Intellect in its Nature, Colour and Form under the influence of the three Gunas : (*a*) The characteristics of *Sāttwik Buddhi* are : *Dharma* (righteousness), wisdom, dispassion, prosperity, mercy, absence of cruelty, non-violence, truthfulness, non-stealing, *Brahmacharya* (celibacy), non-covetousness, purity, contentment, austerity, study of scriptures, surrender to God, theism, inclination towards virtuous conduct, interest in arriving at the truth by analytical reasoning, justice, endurance, serenity, self-control, humility, patience, faith, affection, devotion, happiness, cheerfulness, delight, bliss, selflessness, freedom from attachment, parental affection (*Vātsalya Bhāva*), retentive memory, reflection, contemplation, meditation, discriminative power, peace, one-pointedness of mind, fixity in pure feelings to bring forth objective and analytic superconsciousness (*Samprajñāta* and *Asamprajñāta Samādhi-s*), firm belief in God etc. To sustain such *Sāttwik* qualities is the function of *Buddhi Tattwa*. In this *Sāttwik* state the light of *Buddhi* is peaceful, without waves, pleasing and effulgent like the rising sun at dawn, with golden luminosity and full of discriminative power. There are varying degrees of purity. Amongst the shining conditions of yogic *Samādhi-s*, *Ritambharā Prajñā* (consciousness filled with truth) is the brightest. The condition is beyond description, but its appearance is characterised by clear shining whiteness, as bright as a mercury light.

(*b*) Under the influence of *Rajas*, defects tend to arise in the above mentioned *Sāttwik* qualities. Fickleness and unsteadiness predominate *Buddhi* and lead it towards opposite directions resulting in anxiety, worry,

pride, conceit, impatience, cruelty, craving for sense-enjoyments, love of luxury, sensuality, urge to satisfy vital desires, lust, anger, greed, infatuation, grief, fear, jealousy, attachment or passion, hatred, competition, unbashfulness, cavilling at others, love of fame, hunting, avenge, restlessness, hypocricy, urge for power and control, and inclination towards vices. These powerful emotions and attitudes may be summarised as : inclination of intellect towards *Adharma* (unrighteousness), *Ajñāna* (ignorance), *Avairāgya* (lack of dispassion) and *Anaishwarya* (lack of spiritual tendency). Self-assertion, self-justification and powerful negative emotional impulses arise abundantly in the *Rājasik* intellect. The decisions of intellect at this stage are often mixed with wrong knowledge, wild imagination and doubt. The *Āsurik Vritti-s* or demonaic qualities are prominent. In this condition the light of intellect is seen as of orange colour, a mixture of red and yellow, sometimes rosy red, very fickle or dazzling.

(*c*) Under the influence of *Tamas*, other defects arise resulting in such characteristics of *Tāmasik Buddhi* as : ignorance, violence, cruelty, dejection, atheism, inertia, indiscrimination, laziness, sloth, carelessness, fear, lamentation, dullness, deceit, fraud, false pride, theft, folly, debauchery, bad conduct, meat eating, eating and drinking other impure foods, cheating, forgetfulness, pride, infatuation, delight in sinful deeds and so on. Some of these impure inclinations that arise when *Tamas* predominates at first sight resemble *Rājasik* defects, but in fact differ in their characteristic attitude, *Rajas* being coloured by passionate action and *Tamas* by dark heavy inertia. In the *Tāmasik* condition the light of intellect is smoky yellow and opaque; because of its impurity it is unable to reveal any object clearly.

The Funcions of Buddhi : The characteristics of the three types of intellect discussed above represent different modes of the intellect which affect its functions. The *Jñānendriya-s* bring sound, touch, taste, sight and smell of sense objects and the actions performed by the *Karmendriya-s*, to the intellect, through the mind. The intellect weighs these functions in the balance of reason; it strains them through discriminative faculty, and thus gives definite decisions. It discriminates between *Dharma* and *Adharma* (righteousness and unrighteousness), virtue and vice, truth and untruth, good and evil, knowledge and ignorance; it takes decisions in the form of duty for proper worldly conduct and for the spiritual elevation of the soul, discarding that which is undesirable. In fact, this intellect *Buddhi Tattwa* shines like a powerful light to guide man on the path of action; it counsels like a wise statesman; it acts like the skilful driver of a chariot, keeping the body on the right path; it acts like a devoted friend who is always giving affectionate help. Without properly developed intellect *Purusha* (*Jīva*) is blind in the field of action. So all the actions of the waking state are performed through the help of *Buddhi Tattwa*. And although *Buddhi* may become entangled by such impurities

as fear and anger or trapped in whirlpools of thoughts, imagination and vain arguments, yet by its own natural luminosity and discriminative faculty it may disentangle itself from all such confusions. It is the purpose of intellect to reveal the knowledge of objects in *Samprajñāta Samādhi-s* by sustaining special states of one-pointedness brought about through concentration and meditation, and having assumed the form of *Ritambharā* (filled with truth) to show the distinction between *Prakriti* and *Purusha* through the revelations of cause and effect. *Ritambharā* is also described as *Sthitaprajñā* (steady wisdom). It is this that solves even the most baffling problems, eradicates the afflictions of *Avidyā* (ignorance) and *Asmitā* (gross egoism), and releases the aspirant from the bonds of the cycle of births and deaths by bringing him to the door of *Moksha* (liberation). On the other hand, the intellect that is overpowered by *Mala* and *Vikshepa* (impurities and agitations) due to *Rajas* and *Tamas* becomes the cause of all the afflictions of the *Jīva* and whirls it endlessly in the painful wheel of *Samsāra* (cycle of birth, death and rebirth).

Vritti-s (Mental Functions of Intellect): Just as the mind has only two main *Vritti-s*—'giving' and 'taking', even so all the functions of the intellect are also technically known as *Vritti-s*. In a general sense the word may be understood as 'thought-wave' or 'transformation'. Intellect has numerous *Vritti-s* which we shall consider in detail later.

Thus we have described the second, knowledge-predominating part of *Antaḥkaraṇa Chatushṭaya* called *Buddhi*, or intellect. We shall now consider the third *anga* or limb of *Antaḥkaraṇa Chatushṭaya*—the action-predominating ego-principle *Ahamkāra*, which is related to *Ānandamaya Kosha*, the Bliss Sheath.

The Third Constituent of Antaḥkaraṇa—The Ahamkāra

Characteristics of *Ahamkāra*: This is the principle that creates exclusiveness or individuality—egoism or 'mineness' in every perception, action, object or feeling. It draws the subtle *Samskāra-s* (impressions) of every decision or command from the orb of intellect in *Vijñānamaya Kosha*, the Intellect Sheath, and deposits them in the *Chitta* (subconscious mind-stuff). It also sends every *Samskāra* that rises from *Chitta* towards the intellect. It enables *Ātman* to experience 'I am' (*Ahamasmi*) and 'This is' (*Ayamasti*). Having received every kind of knowledge, action, decision, direction, command and experience from the intellect it puts a stamp of 'mineness' upon their impressions, deposits them in the *Chitta* and exhibits them to *Purusha*, the soul; it conveys all the information of *Buddhi*, the intellect, to the *Chitta*. *Ahamkāra* is subject to expansion and contraction according to the size of the body. Ego, pride, haughtiness, conceit, self-arrogation, greed, hypocrisy are all synonyms of *Ahamkāra*.

Origin of Ego Principle: *Samashṭi Ahamkāra*, the cosmic ego-principle, arises from the *Tamas* predominating portion of *Mahattattwa*, the great Cosmic principle. A portion of *Samashṭi Ahamkāra* is actively

present in the body of every being; therefore the material cause of *Ahamkāra* is *Samashṭi Ahamkāra*.

The Nature of *Ahamkāra* : *Ahamkāra* has the colour of a light blue jewel, lustrous as the moon; it is like an orb or wheel of light without rays. This circle surrounds the luminous *Chitta* which has within it the *Purusha* or soul. Because *Ahamkāra* consists of the three *Guṇa-s* it is affected by them and thus its colour and nature are variable, changing from time to time.

The Abode of *Ahamkāra*: *Ānandamaya Kosha* or *Kāraṇa Shārira* (Bliss Sheath or Causal Body), situated in the heart, is the abode of *Ahamkāra*. It envelops the *Chitta* in the same way as a shell envelops an almond or a cover over a pillow. It is really beautiful and enchanting when seen by the Divine eye, like the neck of a peacock, enveloping the *Chitta* with a cover of divine colour. *Ahamkāra* envelops the *Chitta* containing the pure and luminous *Purusha* which it has bound in the fetters of 'mineness'. There is an all-round covering of subtle *Praṇā* like a luminous veil, enveloping the orb of *Ahamkāra*. Every moment this subtle *Prāṇa* also infuses life force which spreads over the sheaths. Picture No. 12 shows how that which abides in the heart as a circle in between *Chitta* and subtle *Prāṇa* is the orb of ego-principle—*Ahamkāra Manḍala*. This '*Aham*' or 'I-ness' in the form of *Asmitā* (egoism) exists with the *Chitta* as a representative of *Tama* (darkness) and *Avidyā* (ignorance).

The Relationship of *Ahamkāra* : *Ahamkāra* is directly related to *Chitta* and *Sūkshma Prāṇa* (subtle *Prāṇa*), and indirectly to *Jivātma* (individual soul) and all the *Indriya-s* or instruments of senses. Its function is to stir up the *Samskāra-s* embedded in the *Chitta* and thus make them active, to send the fructifying *Samskāra-s* to the orb of intellect, and to receive the new *Samskāra-s* from the intellect and deposit them in the *Chitta*, thus keeping up relation of intellect and *Chitta*. *Ahamkāra* is also related to *Samashṭi Chitta* (cosmic mind-stuff) since the individual ego receives the stream of *Samskāra-s* (impressions) flowing constantly from *Samashṭi Chitta* through *Samashṭi Aham-mandala* (sphere of cosmic ego-principle), and scatters them this way and that. In the performance of this function the ego is as active as the mind.

Colours and Forms Arising of the three *Guṇa-s* **in** *Ahamkāra* : **(*a*) The Functions of** *Sāttwik Ahamkāra* (pure ego) : When *Sattwa* predominates, *Ahamkāra* assumes the colour of a pure blue sapphire, transparent and beautiful. It is responsible for the awareness of *Ahamasmi* ('I am') or mere *Asmi* ('Am') for the *Jīva* and it shows the essential nature of the soul. It is, therefore, supremely helpful in attaining self-realisation. When *Ahamkāra* becomes tranquil it brings about cessation of the function of *Chitta* and the *Sūkshma Prāṇa* and thereby becomes a means to establishment of the Self in its essential nature. Beyond this it leads to understanding of the causal *Prakriti* and to realisation of *Brahman*, through the form of *Asti* (awareness of existence alone).

(*b*) **The functions of** *Rajasik Ahamkāra* : *Rajas* is passionate in nature

and brings special luminosity to the *Sāttwik* glow, appearing like the shining neck of a peacock. *Ahamkāra* becomes restless and fickle when overpowered by *Rajas. Rājasik Ahamkāra* keeps *Chitta* and *Sūkshma Prāṇa* intensely active and by energising them assists their functions and infuses life into the sheaths; it intensifies the idea of 'mineness' by giving a stamp of egoity on every kind of knowledge, object and action. It keeps the five sheaths active and excites intellect. Having kindled egoism it awakens the impressions of lust, anger, greed, infatuation, attachment and hatred so that they swell up. It assists *Chitta* in all its functions, intensifying the feeling 'this is mine' and creating friction and conflict so that the excited *Chitta* and *Sūkshma Prāṇa* do not resume a tranquil state. Sometimes it assumes a pleasing form, appearing like a rainbow when seen by the inner vision.

(*c*) **The functions of** *Tāmasik Ahamkāra* : In the *Tāmasik* state the colour of *Ahamkāra* becomes sky-blue and a little dusty or smoky. *Tāmasik Ahamkāra* renders *Chitta* dull, conceited, engaged in self-praise, directing it towards unrighteousness and sin, leading to evil actions and habits, It intensifies the painful *Samskāra-s*, exciting despicable and wicked feelings, spreading *Tamas* as darkness and *Avidyā* (ignorance) on *Chitta.* It thwarts intellect and vision by the Divine eye; it robs understanding and nullifies the detached witness-attitude of the *Purusha*, thus intensifying attachment to the body and senses.

General Functions of *Ahamkāra* : Like the Mind, *Ahamkāra* is also an action-predominating principle with relation to *Chitta.* In the same way that mind does not have awareness while performing the functions of 'giving' and 'taking', so *Ahmkāra* does not have knowledge of the *Samskāra-s* (impressions) with which it performs these functions. It is unaware of the nature of these *Samskāra-s*, the fruit of *Karma-s* arising from them and also the way in which these *Samskāra-s* would bear fruit in the future. Just as *Manas* (mind) assists *Buddhi* (intellect), so does *Ahamkāra* assist *Chitta* (subconscious mind-stuff), in all its functions. In addition, when *Ahamkāra* is influenced by *Rajo-Guṇa*, the ego becomes powerful and combative, immediately engaging the *Jīvātman* in *Adharma*, *Ajñana*, *Anaishwarya* and *Bhoga-Vilāsa* (unrighteousness, ignorance, loss of glory, sense-enjoyments). When *Rajas*-predominating *Ahamkāra* veils the orb of *Chitta* by the shadow of *Asmitā* (egoism), *Jīvātman* becomes bound in fetters, conceiving that this body, family, castle, village, hearth and home, country, wealth, property, or other objects are 'mine'. The main function of *Ahamkāra* is to kindle such possessive ideas and to intensify egoism. Being influenced by the three *Guṇa-s* it is ever changing, ever modifying. For instance, formulations such as 'My heart is pleased', 'My intellect is clear and illumined', 'I am happy', 'I have understood this' are due to predominance of *Sattwa.* 'My *Chitta* is depressed', 'My mind is distracted'. 'That man is my friend, or foe'—these perceptions are depressive instances of 'mine-ness', shown by *Rājasik Ahamkāra.* 'This matter does not

become clear to my intellect', 'I cannot think anything', 'My intellect does not agree to this', 'My mind does not want to do anything'—such perceptions are due to *Tamas*-predominating *Ahamkāra*, in which there is weariness combined with the feeling of 'mine-ness'.

Although the entire *Antaḥkaraṇa*, the inner organ, represents a phase of ignorance, *Ahamkāra* has a special skill in creating and intensifying attachment. It is the knot of *Avidyā* (ignorance) in the form of *Ahamtā* and *Mamatā* ('I-ness' and 'Mine-ness') which binds *Jīvātman*, the individual soul, to the wheel of births and deaths. *Abhinivesha Klesha* (affliction in the form of clinging to life) is a characteristic form of *Mamatā* or 'Mine-ness'. Ego never likes to remain quiet, but stirs up the *Samskāra-s* in *Chitta*, exciting them by the force of memory and throwing them to the orb of Intellect. Thus *Ahamkāra* keeps mind and intellect ever engaged in action, exciting the *Vritti-s* (functions) of *Rāga-Dwesha* (attachment and hatred), throwing them to the darkest depths of afflictions.

There is, however, a unique and valuable function of *Ahamkāra*. When *Jīvātman* has realised its essential nature through the *Chitta*, this understanding is qualified by *Ahamkāra* in the formulation '*Ahamasmti*'—'I am'. This is a Divine realisation and thus it is possible to have the vision of the reflection of *Ātman*, the Self through *Aham*, the ego that normally veils this realisation ! Without this ego, *Jīvātman* could not attain realisation of the Self, since the ego shows the relationship of *Chitta* and *Jīvātma* in the form of reflection and object reflected (*Bimba-bimbī Bhāva*). With transcendence over attachment, hatred, lust, anger, greed, infatuation, fear, grief, delusion, wrong knowledge, and imagination, which are the progeny of ignorance, the ego itself disappears because it is their leader.

Detailed Explanation of *Ahamkāra* : We have already given a general description of *Ahamkāra*, its origin and functions, but it is necessary to clarify some further points. *Ahamkāra* is a limb of *Antaḥkaraṇa* and arises from *Tamas*-predominating *Mahat* and in contact with *Chitta* continues as a symbol of ignorance. But because *Chitta* and *Ahamkāra* are very near to *Jīvātman* they are the subtle principles of *Antaḥkaraṇa* and constitute the subtlest of all sheaths—*Ānandamaya Kosha*, the Bliss Sheath. Further explanations are necessary and they are :

Chitta is a knowledge-predominating principle whereas *Ahamkāra* is action-predominating and so the relation of knowledge and action continues. But it is a speciality of *Ahamkāra* that it reflects the modes of *Chitta to Jīvātman*; acts as mediator between *Chitta* and *Jīvātman* and helps them. But because of its very nature *Ahamkāra* veils or limits not only the light of the luminous *Chitta* but all other illuminations whether of *Ātman*, *Chitta* or the entire *Antaḥkaraṇa*. Having created the feeling of 'self-hood' in selfless and inert *Chitta*, it directs the *Purusha* (soul) towards body and *Samsāra* (cycles of births and deaths) in the form of enjoyment. It is because *Chitta* is associated with egoism that the contact gives *Jīvātman* experience of happiness and misery. Otherwise *Ātman* would only be

known as the effulgent light of knowledge and consciousness and *Antaḥkaraṇa* as the means for bringing release and bliss for the Self. The seed of ignorance in the form of ego has attached itself to *Chitta* and *Antaḥkaraṇa* from the beginning of time and its growth leads to *Abhinivesha Klesha*, the affliction of clinging to life and consequently to utmost fear of death. *Samashti Ahamkāra* has evolved from the *Mahat-tamas* and because of the *Tamas* in individual *Ahamkāra, Jīvātman*, develops the idea of 'I' towards the *Chitta* and the seed of ignorance continues in the *Antaḥkaraṇa* in this formulation of 'I'. Because of this knot of ignorance *Purusha* is bound to the seflless *Chitta*. Human inclinations are due to 'mine-ness' and their range of activity bound by the limits of *Rāga* and *Dwesha* (attachment and hatred). First the feeling of 'Mine-ness' rises from *Ahamkāra*, then from this feeling arise *Rāga* and *Dwesha* and so one becomes inclined to *Samsāra*. Because of this 'Mine-ness' human intellect prepares various plans to acquire and secure happiness by every possible means. When some of these plans fail the fire of anger blazes forth and the nervous system becomes heated by this fire. In consequence the discriminative power of the intellect becomes faint or even vanishes; then there is no *Viveka* (discrimination) in the *Tamas*-overpowered *Buddhi*. In this condition a man may commit mistakes or perform evil actions of which he will be ashamed later when *Sattwa* arises. All the functions in this state are born of *Dwesha* or hatred. It is said: *Viveka-Bhrashṭānām Bhavati Vinipātaḥ Shatamhukhaḥ*—विवेक-भ्रष्टानां भवति विनिपातः शतमुखः ("Men devoid of the discriminating faculty fall still in a hundred ways.") Therefore wise men caution: *Sahasā Vidadhīta na Kriyām A vivekaḥ Paramāpadām Padam*—'सहसा विदधीत न क्रियामविवेकः परमापदां पदम्' ("Nothing should be done in haste, because lack of discrimination is the seat of infinite misery.") According to *Charaka*, degradation of intellect is the cause of all evil actions: *Dhī-Dhriti-Smriti-Vibhrashṭaḥ Karma Vai Kurutesshubham, Prajñāparādham Tam Vidyāt Sarvadosha prakopanam* (Charaka, Sharira I-101). 'धी-धृति-स्मृति-विभ्रष्टः कर्म वै कुरुतेऽशुभम्, प्रज्ञापराधं तं विद्यात् सर्वदोषप्रकोपनम्' (चरक शरीरसर्ग १-१०१) ("One who has a weak memory, intellect and retentive capacity of the mind performs evil actions"). This should be considered the fault of *Buddhi* which is the cause of all defects or vices, but *Sattwa Guṇa* and *Viveka* are the quenchers of the fires of hatred and anger, although even when extinguished evil impressions may be left on the *Chitta*.

In the scriptures the orb of *Chitta* associated with ego is called *Ānandamaya Kosha*, Bliss Sheath. *Ahamkāra* and *Chitta* always work together. But *Ahamkāra* has supremacy over all the functions of the *Chitta*, hence *Avidyā* (ignorance) holds sway over the *Chitta Sattwa*. This *Avidyā* is sometimes in expanded form, sometimes in latent or overpowered forms. All the forms of *Avidyā*, such as *Asmitā* (egoism), *Rāga-Dwesha* (attachment and hatred), and *Abhinivesha* (clinging to life) are painful. The characteristic of *Avidyā* is to take unreal for the real, to take the gross body for the *Ātman*, or develop identification with the body and senses

To identify the *Antāhkaraṇa* with *Ātman* is *Asmitā* (egoism). To be ever engaged in keeping oneself happy is *Rāga* (attachment). Greed and excessive craving are also aspects of *Rāga.* The inclination to destroy all that seems to stand in the way of personal happiness is called *Dwesha* (aversion), and the desire to live happily for ever is *Abhinivesha.* These four *Klesha-s* (afflictions) are the offspring of *Avidyā*, existing in the *Chitta* in one of the following four forms : *Prasupta* (dormant), *Tanu* (thinned out), *Vichhinna* (overpowered), *Udāra* (expanded). The essential characteristic of *Avidyā* is in taking the ephemeral, impure, painful and individualistic as eternal, pure, pleasant and infinite. All our troubles arise from such perverted vision, from superimposing egoism on *Chitta* and so binding it with 'mine-ness'. Such troubles continue to give pain, like dust particles falling in the eyes or thorns entering the soles of the feet. Just as the words intellect, understanding, wisdom convey the idea of *Buddhi*, so the words ignorance, egoism, attachment convey the idea of *Avidyā*. *Avidyā* is that which veils the light of knowledge and binds the activity of *Rajas* so that instead of true perception one experiences the absence of it, *i.e.*, the *Tamas* or darkness conveyed by the terms *Ajñāna*, *Avidyā*, *Ahamkāra.* The meaning of the presence of *Aham* is as follows : If *Ahamkāra* overpowers *Sattwa* in *Chitta*, *Tamas* has to play and creates ignorance, attachment, hatred, impurity and pain; it veils the light born of discrimination and true knowledge. One of the *Yoga Sūtra-s* declares :

Tada Sarvāvaraṇamalāpetasya Jñānosyaanantyāt Jñeyam Alpam.
(iv. 31)

'तदा सर्वावरणमलापेतस्य ज्ञानस्यानन्त्याज्ज्ञेयमल्पम् ॥' (यो. ४-सू. ३१)

"Then with the removal of all the impurities veiling *Chitta*, *Jñāna* (or light of *Chitta*) becomes infinite and little is left to be known." Compared with this infinity of knowledge, what is ordinarily known to human beings is regarded as insignificant by the Yogi. *Tamoguṇa*, the quality of darkness, is sustained in its various forms such as *Mala* and *Āvaraṇa* (impurity and veiling) by *Aham-Bhāva*, the feeling of 'I'. When this feeling is removed, the light of *Sattwa-Chitta* becomes as if universal. Thus *Jīvātman*, tied by the rope of infatuation and attachment born of egoism, assumes the role of actor and enjoyer until purified by the cessation of the gross *Aham.* It is clear that *Sattwa-Chitta* is an aid to liberation, but the ego which sticks to it is the cause of bondage. When *Ahamtā* (egoism) in the form of 'mine-ness' develops a thinned-out condition its force becomes dormant, and *Ātman* is established in its own nature as long as this dormant condition lasts. According to *Sāmkhya* and *Yoga* schools of philosophy no object (or matter) of this world is completely destroyed; the object merely undergoes a change of form or modification in past, present and future. Destruction of the egoism that causes bondage takes place by merging in it cause [*Nāśaḥ Kāraṇalayaḥ*—'नाशः कारणलयः' (सांख्य. अ. १, सू.१२१]. Thus *Aham-Bhāva* is that *Tamas*-predominating veil that lies between *Jīva* and *Brahman*, separating them. Without this veil *Brahman*

and *Jīva*, which are of the same nature, consciousness and wisdom, would have been ever united. *Chitta* is helpful in bringing *Moksha* (liberation) in the form of union of *Jīva* and *Brahman*, while *Ahamkāra* is the obstacle to this; such is the experience of the knowers of Truth.

So *Ahamkāra*, like the hands of a person, has the functions of 'giving' and 'taking'; it is a subtle part of *Antaḥkaraṇa*, and an inseparable portion of *Ānandamaya Kosha*, the Bliss Sheath; it is supremely helpful to the *Chitta*. It is an obstacle to *Moksha*, but it is also the means by which divine realisation may come about.

Thus, we have described the third, action-predominating part of *Antaḥkaraṇa Chatushṭaya* called *Ahamkāra*, the ego-principle.

We shall now consider the fourth *anga* or limb of *Antaḥkaraṇa Chatushṭaya*—the knowledge-predominating *Chitta*, the support of *Ānandamaya Kosha*, the Bliss Sheath.

The Fourth Constituent of Antaḥkaraṇa—Chitta

Characteristics of *Chitta* : The term '*Chitta*' is derived from the root '*Chiti Sanjñāne*'—'means of attaining wisdom'. *Chitta* is closely associated with conscious *Jīvātman* by the contact of which it also becomes conscious and thus becoming as if an image reflects and makes conscious, and through knowledge and action offers enjoyments to *Jīvātman*. It sustains *Jīvātman* as well as all the *Samskāra-s*, *Vāsana-s* and *Smriti* (memory) in an unmanifest or seed form. Because of its contact with *Ātman* it has special luminosity and is very active; it appears to be ever conscious. It is ever generating life force in the form of subtle *Prāṇa*. It is the revealer of the nature of *Jīvātman*. It is described as *Madhyama Pariṇāmi* because it is subject to contraction and expansion.

The Origin of *Chitta* : Because of the eternal relationship of *Brahman* and *Prakriti* in the form of pervader and the pervaded, following *Mahāpralaya* (the great dissolution) when creation manifests by the will of *Brahman*, the first evolution from un-manifest *Prakriti* after *Mahā Ākāś*, time and direction is *Mahat Tattwa*, which is of the nature of the three *Guṇa-s*. *Mahat-Sattwa* is the cause of *Samashṭi Chitta*. This *Samashṭi Chitta* creates all the individual *Chitta-s*, *i.e.*, it is the material cause of their origination. *Prakriti* is the final material cause and *Brahman* is the efficient cause of *Chitta*. Shri Vyasa, in commenting upon the second *Sūtra* of the first chapter of Patanjal's *Rāja Yoga*, says : *Chittam hi Prakhyā—Pravritti—Sthiti-Śeelatwāt Triguṇam.* "चित्तम् हि प्रख्या-प्रवृत्ति-स्थिति-शीलत्वात् त्रिगुणम्" (योग १-२)" ("*Chitta* is of the nature of the three *Guṇa-s*, having luminosity, activity and inertia".)

Nature of *Chitta* : It is as pure and placid as a crystal, as beautiful as a diamond, as white as butter or the feathers of a duck, but transparent, shining delightfully like mercury or polished silver leaf. It is dazzling to the inner Divine eye; it is ever-changing, pure, clear, and enchanting a small oval mass of unemergent light.

Abode of *Chitta* : Inside the chest, between the two lungs, and just below the left nipple is the heart, the repository of blood, with the regular beating sound of 'lupp-dupp'. In the middle of the heart is a small etheric cavity called the cave of heart, the size of the thumb of a baby or a white grape; it is not part of the physical organ. In this inner cave of the heart is the abode of *Chitta* in the form of an oval mass of unemergent light; this *Chitta* is the abode of *Jīvātman.* The modern experts of surgery have also seen a small hole-like part close to the blood repository in the heart which is a bit raised and which has a constant vibration on it. They have named it Auriculo-ventricular Bundle of Hiss. These surgeons have not yet been able to know the reality of *Chitta* and *Ātman* but a day may come when surgery has advanced further and is able to know *Chitta* and *Ātman.* Our visualisation of them at this place will be amply supported by medical science also. The effect of *Chitta* and the *Ātman* is observed at this point first of all and causes the working of the heart whereby the activity is sent forward to the entire physical body through the veins. We will clarify differing views of the *Āchārya-s* (teachers) on this question in the chapter dealing with *Ānandamaya Kosha*, the Bliss Sheath.

Relationship of *Chitta* : *Chitta* is directly related to *Jīvātman* and indirectly to *Ahamkāra* (ego-principle), ***Sūkshma Prāṇa*** (subtle *Prāṇa*), *Buddhi* (intellect), *Manas* (mind) and all the ***Indriya-s*** (senses). ***Jīvātman*** is related to *Chitta* from infinity (rebirth after liberation—*Moksha*), from the very commencement of each creation in the form of *Bimba-Bimbī Bhāva* (relationship of reflector and reflection), relationship of owner and the owned and *Bhogya-Bhoktrī Bhāva* (relationship of enjoyer and the enjoyed). *Chitta* is also in contact with *Ahamkāra*, and *Jīvātman* takes work from *Ahamkāra* at every moment. *Jīvātman* and *Chitta* are *Ekadeśi* (stay in a limited place). They have the relationship of supporter and the supported. *Chitta* supports while *Ātman* is supported. Having sustained the *Jīvātman* in its womb the *Chitta* stays in the cave of the heart. In the Illustration No. 22 in the *Ānandamaya Kosha* (Bliss Sheath) the location of ***Jīvātman*** is shown with *Ahamkāra* which is outside it, and *Sūkshma Prāṇa.*

Characteristics of the three *Guṇa-s* **in** *Chitta* : (*a*) *Sattwik Chitta.* *Sattwa*-predominating *Chitta* is transparent and as clear as crystal, beautiful like a diamond, dazzling like the rays of the sun shining upon snows or upon a polished silver leaf; it is as bright as a mercury light; it is as white and soft as butter; it is transparent, luminous with the vision that is free from illusion; it is peaceful, bestower of supreme bliss and is capable of showing the vision of *Ātman* and *Paramātman.* Waveless, tranquil as a placid lake, *Sāttwik Chitta* is the sustainer of the pure feelings such as faith, the *Samskāra-s* of *Dharma* (virtue), *Aishwarya* (prosperity), *Jñāna* (wisdom) and *Vairāgya* (dispassion). As long as *Sattwa* predominates, the *Chitta* is filled with placidity of divine feeling and is endowed with soft luminosity. In this state, *Chitta* assumes a minute form by contracting, and thereby self-realisation becomes easily possible.

(*b*) *Rājasik Chitta.* Through the influence of *Rajoguṇa*, *Chitta* becomes very vast, surging with boisterous waves, full of fickle ripples, very sensitive; it awakens the *Rājasik Samskāra-s* of desire, craving, worldly thoughts, attachment, hatred, jealousy, infatuation, pride, conceit, effort, pleasure and pain. It becomes associated with grief; it creates dreams; it is full of the *Samskāra-s* of *Vikalpa* (imagination) and *Viparyaya* (wrong knowledge). It stirs up and re-examines the *Samskāra-s* by force of memory and intensifies them. *Chitta* in this state contains both types of *Samskāra-s* —virtue and vice, knowledge and ignorance, prosperity and adversity, dispassion and passion. In the luminosity of *Rājasik Chitta*, there is sharpness and acuteness.

(*c*) *Tāmasik Chitta.* Through the predominance of *Tamoguṇa*, the light of *Chitta* becomes dull, associated with undesirable qualities such as ignorance, indiscrimination, vice, adversity, loss of spiritual powers, and is tainted by cruel actions, grief, fear, sorrow, inertia, laziness, sleep, delusion, infatuation, hatred, anxiety, etc. It restricts the function of the intellect and is full of *Vāsanā-s* (feelings and desires) of inactivity and all sorts of evil inclinations. In this state, good *Samskāra-s* do not arise in the *Chitta*, nor is a man inclined to good actions.

Mixed Functions of the *Chitta* : From the very beginning of creation *Chitta* is associated with *Jīvātman*. It keeps the *Jīvātman* in its womb and sustains egoism. It continues to offer enjoyments to the *Purusha*, and takes him to the threshold of *Moksha*. Although inert, it receives consciousness from its contact with *Ātman*. Thereby it becomes active and goes on generating life every moment in the form of subtle *Prāṇa*; with the help of ego it infuses life in the causal, astral and gross bodies. Together with all the *Samskāra-s* and *Vāsanā-s*, which bring about *Bhoga* (enjoyment), it sustains memory and sleep, knowledge and ignorance, virtue and vice and all the experiences of the world in the form of non-manifst *Samskāra-s*. It sends the fructifying *Samskāra-s* to the orb of intellect through the ego, and enables them to offer their result. Being overpowered by the force of enjoyment it becomes influenced by the *Guṇa-s*—*Sattwa*, *Rajas* and *Tamas*, and having assumed its appearance in accordance with the predominating *Guṇa*, it goes on changing every moment, remaining ever active. Thus, it brings experience to the *Purusha* (Soul) who is identified with the *Chitta*. In other words, it is the *Chitta* that superimposes the qualities of attachment, perceptibility, decay, pain, happiness, impurity and ignorance on *Purusha* (Soul) who is unattached, unperceptible, unchanging, devoid of pain and pleasure, pure, and enlightened. Release and bondage of *Jīvātman* are due to *Chitta* alone.

Since the origination of *Chitta*, in other words, since it came from

the state of cause to the effect (the present form), and as long as it is going to stay in this form (until it merges in its cause—*Prakriti*), it will be ever changing and active. *Chitta* by its very nature cannot rest even for a single moment. But in *Asamprajñāta Samādhi*, *Chitta* having been controlled by the *Nirodha Samskāra s* of *Para-Vairāgya* (extreme dispassion) brings about self-realisation and realisation of *Brahman*—through the ego. Even in this state, *Chitta* goes on flowing in the stream of *Nirodha-Samskāra-s*; it is never absolutely static or at rest. This condition is called *Prashānta-Vāhitā* state of *Chitta*. *Prashānta-Vāhitā* means peaceful flow. *Purusha* (*Jīvātmā*), who is abiding in the womb of the *Chitta*, realises its own essential nature in the mirror of *Chitta* through ego—*Vritti*. This is the generally accepted view.

In the waking state it is because of these un-manifest *Samskāra-s* of the *Chitta* that one is inclined to acquire knowledge or perform actions. *Chitta* generates subtle *Prāṇa* continuously and, having made *Ahamkāra* active, keeps the five sheaths functioning. Even when the external function ceases, in such states as deep sleep, and *Turiya* (the fourth state of consciousness), *Chitta* remains absorbed in its functions. That is why even after *Samādhi*, or deep sleep, one is able to describe these states which were experienced. Such description is possible because of the impressions of memories of functions that go on in those states in the *Chitta*. Located in the heart, where one hears the sound of "lupp-dupp", this mass of *Chitta*, which is of the nature of unemergent light, is the fore-most part of *Ānandamaya Kosha*, the Bliss Sheath. It conducts the whole body, although it remains unmanifest itself. All the modes of the *Chitta* and all its functions take place and exist in the *Chitta* in the subtlest un-manifest form. This is why they are profound and mysterious. They can be seen, visualized only by the Divine eye, and can be understood by the sharp one-pointed intellect alone.

This completes the explanation of the nature and functions of the *Chitta*. Supplementary details will be explained elsewhere at their proper places.

Corporeal *Antaḥkaraṇa* : Now we shall explain the nature of *Antaḥkaraṇa*, the Inner Organ, which is a luminous mass containing the limbs—*Chitta* etc., so that the nature and location of *Chitta* may be clear to aspirants. Just as the astral body of a human being is formed by the two parts of the *Antaḥkaraṇa*—intellect and mind, with ten *Indriya-s* encased in the sheath of the five *Tanmātrā-s*, even so *Ānandamaya Kosha* (the Bliss Sheath) is formed by encasing the remaining two parts of *Antaḥkaraṇa*, namely, *Chitta* and *Ahamkāra*, which are luminous subtle limbs of the *Antaḥkaraṇa*, in the sheath of subtle *Prakriti*. This does not mean that *Antaḥkaraṇa* has been dissected into parts which are separate from one

another. They can be compared with two parts of a house, such as office and bedroom. So this causal body, known as *Ānandamaya Kosha*, *Brahmapuri* (city of *Brahman*) and *Hiraṇyamaya Kosha* (the golden sheath) is the sleeping apartment of the place of the *Purusha* (soul), and the astral body is its workroom or office. This *Antaḥkaraṇa* is formed from the aggregate of *Chitta*, *Ahamkāra*, etc. Although luminous, it is inert, but it appears to be conscious because of its contact with the *Purusha* (soul), as a result of which it becomes purposeful; it is otherwise purposeless. Being in association with conscious *Purusha* (soul), these four limbs function as a great weapon, and *Ahamkāra* and *Chitta* together serve a purpose, like that of clothing, for protection and shelter which according to *Sūtra* :

Tadā Drashṭuḥ Swarūpe Avasthānam (Patanjal 1-3)

'तदा द्रष्टुः स्वरूपे अवस्थानम् ।' (योग. पा. १, सू. ३)

Then the *Purusha* (soul) rests in its own *Swarūpa* or essential nature. The state of resting in essential nature referred to in this Sutra is indescribable. Whatever state is other than this *Swarūpa Sthiti* (resting in essential nature), whether it be *Ānanda* or *Asmitānugat Samādhi*, and considered to be very high in yoga, is gross compared with the state of *Kaivalya*.

Vrittisārūpyam itaratra. (Patanjal 1-4)

'वृत्तिसारूप्यम् इतरत्र ।' (योग. पा. १, सू. ४)

The Centre of Energy : Now the question arises, since these five sheaths and three bodies are inert, how then do they receive energy for their functions and where does it come from ? Who gives energy to them and how is this energy generated ? Here is the answer. The entire *Antaḥkaraṇa* is the centre of energy for the *Jīvātman*. Essentially this *Chitta* generates the energy of knowledge and action, rather like positive and negative electrical energy. The energy is generated to such an extent that it is difficult to measure it; because of its subtlety it is very difficult to visualise it with the general light of meditation. Rising from the lake of *Chitta*, and coming out of the orb of ego, this process appears in the form of subtle *Prāṇa*. Out of these currents, the positive current of knowledge nourishes *Chitta* and *Buddhi Tattwa*, and the negative current of activity goes on offering energy of action to ego and mind (*Ahamkāra* and *Manas*). In yogic language, the essence of the life-principle is *Sūkshma Prāṇa* which shines like luminous vapour outside the orb of ego; it mixes with the astral body which is seated in the brain, wrapped in five *Tanmātrā-s*; it sustains, nourishes, irrigates and conducts the physical body

that is constituted of five gross elements. Just as in the astral body, organs of action and senses of perception perform their particular functions of knowledge and action, even so *Chitta* and *Buddhi* predominate in knowledge and ego and mind predominates in action; they are the limbs of *Antaḥkaraṇa.*

The Process of Pervasions of *Jñāna* and *Kriyā* (knowledge and action) : This has already been explained, but we shall deal with it in a different way. Contact of conscious *Jīvātman* with inert and luminous *Antaḥkaraṇa* creates action (*Kriya*). This action, coupled with knowledge, which is the very potency of the *Purusha* (*Soul*), converts the *Antaḥkaraṇa* into a conscious principle and revives the entire *Ānandamaya Kosha*, wherein it becomes subtle *Prāṇa.* In the subtle *Prāṇa* the luminosity of consciousness is of knowledge, and fickleness belongs to action. These two, having united, assume the form of life-force. The heart sends the life-force, in the form of luminous vapour or of a current formed from luminous rays, towards *Brahmarandhra* continuously in unbroken succession. Having attracted these rays *Vijñānamaya Kosha* (Intellect Sheath) goes on imbuing the *Manomaya Kosha* (Mind Sheath) every moment. It is through these rays that mind vitalises the *Prāṇamaya Kosha* (Vital Air Sheath) and through the medium of *Prāṇamaya Kosha* spreads the luminous rays of life in the physical body and thus bestows life to it.

The Mover of the Body-Machine : Just as a dynamo when switched on sets the machine or machines in action, so does the entire body-machine start functioning and the inert mechanisms of causal, astral and physical bodies become operative through the contact of the conscious *Purusha* (Soul). These three bodies and the five sheaths, being mutually interlinked by the rays, are able to perform their functions continuously through the force of *Purusha* (*Purusha-Shakti*).

The Veils of *Purusha* and Salvation therefrom : In connection with meditation on OM (three letters, A-U-M) it is stated in *Praśna-Upanishad* that whoever meditates on that *Supreme Purusha* through this symbol is absolved of all sins (the receptacle of evil vāsanā-s—*Karmāśaya* or *Antaḥkaraṇa*) just as a snake sloughs off its skin. Having thus emerged from *Antaḥkaraṇa* that binds the *Jīva* (individual soul), one beholds the Supreme *Purusha*, effulgent as the sun, pervading the entire universe, abiding in *Brahma Puri*, city of *Brahman.* It is clear from this that when *Jīvātman* attains realisation of the *Swarūpa* (essential nature) through *Viveka-Khyāti* (wisdom) he becomes detached from the *Chitta.* Then, having renounced his *Antaḥkaraṇa*, even as a snake sloughs its skin, he renounces the *Chitta* as well. At the time of death, *Sūkshma Sharīra* (astral body), the principle of *Brahmarandhra* and the causal body together confined in the

orb of five *Tanmātrā-s* and thus in the forms of luminous *Śiva-Pinda*, leave this physical body. The forms of astral bodies of yogis, who have conquered the gross and subtle elements and who move in the Heavens, are similar to the physical bodies that they have left aside. These astral bodies are also seen to be of different types according to the differentiation of the three *Guṇa-s*. The *Sattwa*-predominating bodies are especially luminous white, shining like the moon and very beautiful. The forms of their bodies are like the well-developed muscular physical bodies of this world and are very pleasing; their faces are ever beaming with happiness. *Rajas*-predominating bodies are tall, of golden colour, beautiful and lustrous but they are somewhat thin. *Tamas*-predominating bodies are of brown or smoky colour, of smaller sizes, broad, and thus not so pleasing; their movements are dull, they exist in the skies of different worlds.

So the veil of the three bodies that binds the soul is destroyed. The same truth is expressed in different words in *Muṇḍaka Upanishad* (II-2-viii)

Bhidyate Hridaya-Granthiḥ-Chhidyante Sarva-Samśayāḥ,
Ksheeyante chāsya Karmāṇi Tasmin dṛishṭe Paraavare.

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ।। (मुण्डक, मु. २, ख २, छन्द ८)

(Having realised the Supreme Being in all aspects, the knots of the heart are destroyed, all doubts are dissolved and the *Karma-s* burnt up.)

While leaving the physical body, the causal body of all beings joins with the astral body, forming an aggregate; having assumed the form of oval luminous *Śiva Pinda* it moves to the other worlds or heavens after death.

The Cessation of the *Antaḥkaraṇa*: Just as the natural attributes of fire, such as heat and light, are never destroyed, so are those of *Antaḥkaraṇa* in the form of *Vritti* and *Samskāra* never destroyed in any condition. In the state of *Asamprajñāta,* where all the *Vritti-s* are checked, on disappearance of the first *Nirodha Samskāra-s* (impressions of control) others arise and this process continues until the culmination of *Asamprajñāta Samādhi.* It is true that *Vritti* is the gross aspect of any mental activity (*Bhāvanā*) while *Samskāra* or *Vāsanā* is its subtle aspect. But this *Antaḥkaraṇa.* renounces its natural modifications only when it is merged in its material cause—this merging is the cessation of *Antaḥkaraṇa.*

The Limbs of *Antaḥkaraṇa* and their Analysis :—Individual *Antaḥkaraṇa* is the active part of the first action-predominating evolute of un-manifest *Prakriti.* This has been acquired by the subtle *Jīva.* In scriptures this is called *Sūkshma and Kāraṇa Sharīra* (causal body); it is the abode of the individual soul.

Antahkarana Chatushtaya : The Nature and Functions of *Antaḥkaraṇa*: The four-fold internal organ is divided into four parts. Amongst these four parts, *Chitta* and *Buddhi* (intellect) are similar from the point of view of nature and stuff. Cosmic *Chitta* (cosmic mind-stuff) arises out of cosmic *Mahat-Sattwa* and then the individual *Chitta* (mind-stuff) from cosmic mind-stuff. The cosmic intellect arises from *Mahat-Rajas* and then the individual intellct from the cosmic intellect. By virtue of their being knowledge-predominating they are similar in their functions. In the same way, the three kinds of cosmic ego arise out of *Mahat-Tamas* and from these three, the individual ego arises. The cosmic mind comes out of *Sattwa* and *Rajas* predominating cosmic ego and from this the individual mind arises. And so by reason of their action predominating nature *Ahamkāra* (ego) and mind have in them predominance of action. Because of difference in nature and function *Chitta* is different from *Ahamkāra*, and *Buddhi* is different from *Manas*. Just as *Ahamkāra* performs the functions of 'giving and taking' every type of *Samskāra* between *Chitta* (in the *Ānandamaya Kosha*) and *Buddhi* (in the Intellect Sheath), and performs all such internal functions of the Bliss Sheath, so does *Manas* perform the functions of giving and taking of sense perceptions between the intellect and senses, and also performs all such functions of the *Vijñānamaya Kosha* (Intellect Sheath). Further, *Buddhi* ascertains the nature of the objects brought to it by mind, and, the impression of such ascertainment is brought into the *Chitta* by the instrumentality of *Ahamkāra*; thus *Chitta* presents the objects in the form of *Samskāra* (impression) to the *Purusha* (soul). These four, in the form of two pairs, function as the instruments of the individual soul.

The Vision of Contact of Conscious (*Atman*) **and the** *Chitta* : On return from the liberated state, or after the great deluges this limited soul, luminous with knowledge, conscious, in the form of mere potency, indivisible atomlike *Chitti*, united with a particular portion (individual *Chitta* a part of cosmic *Chitta*, the effect of *Mahat-Sattwa*) of the *Antaḥkaraṇa*, is known as *Chitta*. Because of the contact of conscious (soul) and inert *Chitta*, there arises an energy which is termed *Kriyā*, or activity. This is seen in *Samādhi*.

Kriya : This *Kriyā* is different from inert activity. One sees or realises the conscious *Ātmik* energy of the nature of mere potency, when one beholds the functioning of the *Chitta* that appears conscious due to the

contact with *Ātman*, just as electric energy is seen or realised by the lighting of the electric bulb when the current flows. If we observe this lighting up, we see clearly that the mid-centre is illuminated first, then the light quickly pervades the entire bulb, illuminating it so that it is able to illuminate external objects also. In the same way, the smallest portion of the *Chitta* that first comes into contact with this indivisible *Ātma-Shakti*, though it is so small that it cannot be imagined, yet it becomes conscious. Now, from this region onwards, the process in which the consciousness pervades the entire *Chitta* and then the entire *Antaḥkaraṇa* is known as *Kriyā*. Because of the influence of *Kriyā*, the entire *Antaḥkaraṇa* appears as if it is conscious and it performs the external and internal functions of the body. The process is seen in *Samādhi*; one can observe how it presents all types of *Bhoga-s* (enjoyments) to the *Purusha* (soul).

Jnana (Knowledge): That with which one observes the above process is called *Jñāna* or knowledge. This light of *Ātma-Shakti*, which is of the nature of knowledge, having bestowed consciousness on the inert luminosity, enables the *Chitta* to perform the function of knowing. Then the consciousness of *Ātman* with its knowledge-energy manifests through the *Chitta*. The perceiver of and guide to the *Kriya* is *Ahamkāra*, and that which depicts knowledge is *Chitta*. It is *Chitta-Tattwa* that is the generator and the sustainer of both these *Shakti-s* (powers). Just as the heat of fire is experienced by the skin and the light is seen by the eyes, though the influence of both heat and light emanates from same place, yet they are perceived by different senses. It can also be explained more clearly in the following way. In a closed room, the sound of a machine in action is heard even in darkness, and one can have inferential knowledge of the machine just by hearing the sound of it, but the direct perception of the machine is possible only when one sees the machine functioning in the light with one's own eyes. Thus, it is clear that knowledge is the cognizance of any action whether it is perceived by touch or by the eyes. That particular part of the *Antaḥkaraṇa* which is the abode of the *Purusha* and is the source as well as the sustainer of knowledge and action is called *Chitta-Sattwa*.

The flow of this Chitta is of two types :

1. **Inward Flow (Antarmukhi Vritti)** : The inward flow of the *Chitta*, which is the substratum of the *Jīvātman* (soul), results in tranquillity and in cessation of pain. According to the gloss of Shri Vyasa :

Prakhyārūpam hi Chitta-Sattwam Tadeva Rajoleshamalāpetam, Swarūpa-Pratishṭham, Sattwapurushānyatākhyātimātram, Dharmameghdhyānapagam Bhavati. Tat Param Prasamkhyānam ityāchakshate Dhyāyinaḥ. (Patanjal 1-2)

प्रख्यारूपं हि चित्तसत्वं तदेव रजोलेशमलापेतं, स्वरूपप्रतिष्ठं,
सत्वपुरुषान्यताख्यातिमात्रं धर्ममेघध्यानपगं भवति ।
तत् परं प्रसंख्यानं इत्याचक्षते ध्यायिनः ।। (योग. पा. १, सू.२)

The meaning of this is that when *Chitta* is full of *Sattwa* or purity, *Rajas* and *Tamas* become as if absent. Then naturally the *Chitta* moves inwards. *Chitta*, which is now free from all *Samskāra-s*, becomes absorbed in *Viveka Khyāti* or discriminative knowledge and thereby becomes helpful in gaining the knowledge of *Purusha* and *Prakriti*. This realisation of the *Purusha* (soul) is *Ātma-Sākshātkāra* or self-realisation. This *Samādhi* leads to *Dharma-Megha* (the cloud of virtue) which aids resting in essential nature (*Swarupa-Pratishṭhā*). This is the state of *Chitta* in inhibited condition but even after *Vyutthāna* (coming out of *Samādhi*) the *Samskāra-s* of *Para-Vairāgya* (supreme dispassion) show the fleeting nature of the sense-enjoyments that are veiled by the golden hues, and thus they enable the soul to abide in *Swarūpa* or essential nature and move towards the realisation of the bliss of *Brahman*. This is the path of *Śreya* (good) which is the key-shaft of bliss and takes one to the door of *Moksha* (liberation).

2. **Outward Flow (Bahirmukhi Vritti) :** The other path is *Bahirmukhī Vritti*, the outward flow of the *Chitta*; this is *Rājasik* and *Tāmasik* in inclination. In this stage, according to the saying '*Pravrityā cha Paritāpāya Shokādayo Rājasā Bhāvā Utpadyante*' 'प्रवृत्या च परितापाय शोकादयो राजसा भावा उत्पद्यन्ते'—*Chitta* that is affected by *Rajas* and *Tamas* is never calm, and in the outgoing state good *Samskāra-s* do not arise. On the other hand, the evil *Vāsanā-s* bubble up from the *Chitta* and, having come to the orb of intellect through the ego, they taint the intellect, keep the mind fickle and the senses turbulent. Mind keeps the senses engaged in the sense-objects being prompted by the intellect, and thus, the senses which are outgoing by their very nature ever wait at the windows of sense-organs for the sense-objects. This very experience is described thus in *Kaṭha Upanishad* by the teacher *Yama* :

Parāṇchikhāni Vyatriṇat Swayambhooh Tasmāt Parāṅg Pashyati Nāntarātman.

'परांचिखानि व्यतृणत् स्वयम्भूस्तस्मात् पराङ् पश्यति नान्तरात्मन् ।'
(कठ, २-४-१)

"The self-created God formed the senses with outgoing tendencies, therefore they move outwards and not to the innermost Self." (*Kaṭha*, II-4i-) The entire external world is of the nature of sense-objects.

Caught in the net of sense-enjoyments the *Jīva* whirls in the painful cycles of birth and death. This is the path of *Preya* (pleasant) which is the cause of activity and afflictions. Through the medium of *Nachiketā*, Yama has given his instructions to the whole world for its renunciation in the following words :

Na Sāmparāyah Pratibhāti Bālam, Pramādyantam Vittamohena Mūḍham, Ayam Loko Nāsti Para Iti Mānī, Punaḥ punarvashamāpadyate me.

'न साम्परायः प्रतिभाति बालं, प्रमाद्यन्तं वित्तमोहेन मूढ़म् ।
अयं लोको नास्ति पर इति मानी, पुनः पुनर्वषमापद्यते मे ।।' (कठ, १-२-६)

"To the ignorant and foolish man the way to the hereafter is not apparent. He is deluded by the illusion of wealth. He thinks : This is the world, there is no other; and thus he falls repeatedly under my sway, *i.e.*, of death" (*Kaṭha* I-2-vi). Shri Vāchaspati, commenting upon the *Yoga Sūtra* (I-5) writes :

Bhavanti Dharmādharma-Prachaya-Prasava-Bhoomayo Vrittayah Clishṭāḥ. (*Vāchaspati Mishra*)

भवन्ति धर्माधर्मप्रचयप्रसवभूमयो वृत्तयः क्लिष्टाः । (वाचस्पति मिश्र टीका)

Cleshahetukāḥ Karmāshayaprachaye Kshetrībhootāh Clishṭāḥ' (*Vyāsa Bhāshya Pat 1/Sutra 5*)

'क्लेशहेतुकाः कर्माशयप्रचये क्षेत्रीभूताः' क्लिष्टाः । (व्यास भाष्य, पा. १, सू. ५)

"Tendencies or *Vritti-s* which increase the impure *Samskāra-s* in the *Chitta*, the receptacle of actions (*Karmāshaya*) and which strengthen ignorance by generating the *Vāsanā*-s of virtue and vice are called *Klishṭa* or painful. A man of discrimination should try to be ever away from them."

3. **Other Vritti-s of the Chitta :** In fact, this Sutra in *Yoga Darshan* '*Yogashchitta-Vritti-Nirodhaḥ*' (I-2)—'योगश्चित्तवृत्तिनिरोधः' (योग. पा. १, सू. २)—creates some confusion. Many *Āchārya-s* have taken *Buddhi* and *Chttia* in the same sense. Mind and *Buddhi* have also been considered to be the same in some other scriptures. Much confusion has thus been created in the characteristics of both. Even the commentators of *Yoga Darshan* have taken *Buddhi* and *Chitta* in the same sense, and have confused the issue o their *Vritti-s* and *Samskāra-s*. But there is a difference between *Vritti-s* and *Samskāra-s*. Just as I have clarified the four limbs of *Antaḥkaraṇa*—*Mana Buddhi Chitta Ahamkāra*—by describing their origin, characteristics and functions separately, I shall now explain clearly the subject of *Vritti-s*. It is thus :

Vritti is formed from the root *Vritu Vartane*, which means 'to conduct'. Conduct is of two types : subtle and gross. All the functions and behaviour of the *Antaḥkaraṇa* are subtle, non-manifest and hidden, whether they are during *Somādhi-s* or *Vyutthāna* (outgoing states). It is clear that all the functions of *Samādhi* being subtle are hidden and cannot be seen by the physical eyes. Some of the functions of the outgoing state of mind also cannot be seen. such as the internal functions in the case of memory and sleep, etc.

Samskaras : All the subtle functions and subtle feelings of pleasure and pain and all the gross actions, gross objects and gross knowledge, as well as gross functions, cast their impressions on the subtlest and most sensitive part of the *Chitta* and are termed *Samskāra-s. Chitta* and *Ahamkāra* perform all their functions with these *Samskāra-s*.

All these subtle un-manifest functions cause the presentation of enjoyment to *Purusha* in the form of experirence of pleasure and pain. Further, the gross enjoyments are experienced in the *Vijñānamaya Kosha*. In other words, these *Samskāra-s* that are inclined towards *Bhoga* (enjoyment) rise from the *Chitta* and having entered into *Vijñānamaya Kosha* assume gross forms which serve the purpose of the gross enjoyment of the *Purusha*. These gross forms are used by the intellect, then they are named *Vritti-s*. Shri Patanjal, the author of Yoya Sutras, has divided the innumerable and infinite functions of knowledge and action of the world into five classes: *Pramāṇa* (right knowledge}, *Viparyaya* (wrong knowledge), *Vikalpa* (imagination), *Nidrā* (sleep), and *Smriti* (memory). All the functions of *Buddhi*, innumerable and infinite, are called by one name—*Vritti*. When the shadow of the *Vritti-s* is cast on the sensitive film of the *Chitta*, it is known as '*Samskāra*'. The causal body carries out all its activities by means of the *Samskāras*.

Now it is clear that all the functions of the *Buddhi* are known as *Vritti-s*, whether they are reception of knowledge or action by the senses from outside objects, or in the form of directing them to *Chitta* as *Samskāra-s*. The subtle forms of these *Vritti-s* are called *Samskāra-s*. *Samskāra-s* exist with *Chitta*, and *Vritti-s* with intellect, in different places. If we take *Chitta* to mean *Antaḥkaraṇa*, then there is no confusion, because all these *Vritti-s* belong to *Antaḥkaraṇa*. Thus the meaning of *Chitta-Vritti* remains intact and our principle is also unaffected. All thoughts, knowledge and ignorance, virtue and vice, action and inaction are implied in these five *Vritti-s*. They are used in the form of *Vritti-s* in the orb of intellect, and exist in the *Chitta* in form of *Samskāra-s*. But there is an exception to this rule which is explained below.

The Functions of the *Chitta* : We have described the functions of the *Chitta* in detail in the foregoing pages of this book. Briefly they may be summarised thus. Apart from being the abode of the *Purusha*, *Chitta* keeps in its womb the *Samskāra-s* of all the thoughts, of knowledge, realisation and ignorance, and of action and inaction; together with these *Samskāra-s* the *Chitta* also keeps the *Vritti-s* of *Nidrā* and *Smriti* (sleep and memory). Being coloured by the experiences of *Ānanda*, *Asmitā*, *Nidrā*, and all other different forms of *Samādhi*, it presents them to the *Purusha*. Apart from this, the *Chitta* reflects the *Samskāra* of every object, and even like the reflections of a mirror, it presents these reflections to the *Purusha*. This is the essence of the functions of *Chitta*. It is the *Chitta* that is the source of experience of all the modifications, whether they are *Sāttwik* in the form of *Ānanda* and *Asmitā Samādhi-s*, or *Samskāra-s*,

the discriminative understanding of *Ātman* and *Paramātman*, or non-*Samskāra-s*. But *Ahamkāra* is the instrument in causing the experience of cessation of *Vritti-s* in *Nirvikalpa Samādhi*. Whatever exertion or action goes on for the maintenance of life is duly performed by *Chitta* through its association with the individual soul. Thus, there is no harm in considering even *Jñāna* and *Kriyā* (knowledge and action) as the two *Vritti-s* of the *Chitta*. Here one must keep in view that Intellect is coloured or reflected by the knowledge and objects brought by the *Indriya-s* (senses), and *Chitta* is coloured or reflected by the *Samskāra-s* of sense-knowledge. With deeper vision, the *Chitta* seems to have the two main *Vritti-s*, *Jñāna* and *Kriyā*, which are themselves divided into five, and further these five are sub-divided into innumerable *Vritti-s*.

The Distinction between *Chitta* **and** *Purusha*: From the above description it is clear that *Buddhi Tattwa* (Intellect) is the abode of *Vritti-s* or thought-waves and *Chitta* is the abode of *Samṣkāra-s* (impressions). The *Vritti-s* of the Intellect as also *Samskāra-s* and *Vritti-s* of the *Chitta* are never destroyed. These *Samskara-s* remain in the *Chitta* in some form or other—*Prasupta* (dormant), *Tanu* (thinned out), *Vichhinna* (overpowered, or *Udāra* (expanded) states. According to *Pariṇāma Bheda* (modifications), they are either in *Nirodha Pariṇāma* (modification of control)—see *Patanjal III-9*, sometimes in *Prashānta Vāhitā Pariṇāma* (modification of state)—*Patanjal III-10*, *Ekāgratā* (modification of one-pointedness)—*Patanjal-III-12*, or *Samādhi Pariṇama-s* (modifications of *Samādhi*)—*Patanjal III-11*. In external functions the changes are seen in both—in the Intellect and in the *Chitta*. Without being coloured by some object the Intellect and *Chitta* cannot give any knowledge to us. In other words, we go on receiving the knowledge of those objects alone which reflect in the Intellect and the *Chitta*. Otherwise we cannot have any knowledge of any object in any way—*Patanjal IV-17*.

'*Sadā Jñātaṣchitta-Vrittayaḥ Tatprabhoḥ Purushasya Apariṇāmitwāt.*'

'सदा ज्ञाताश्चित्तवृत्तयस्तत्प्रभोः पुरुषस्यापरिणामित्वात् ।' (योग. पा. ४, सू. १७)

Therefore, *Buddhi* (intellect) and *Chitta* are full of *Vritti-s* and *Samskāra-s* respectively. Both these principles are so elastic and luminous in nature that they reflect every object, its form and colour in a fraction of a moment, making it visible by their own light. But surprisingly enough, neither *Buddhi* nor *Chitta* know or see their own nature, because both of them are inert and objective (*Driṣya*). *Driṣya* means that which is seen by another. Therefore, *Purusha* which is the master of both of them goes on seeing the changes of these two; *Purusha* is thus aware of every movement of *Chitta* and *Buddhi*. *Jīvātman* abides in the *Chitta*, therefore *Chitta* is near to *Purusha* and faces it, hence *Purusha* is ever aware of every movement of *Chitta*. *Chitta* is ever changing in nature, but the *Purusha* is unchanging, therefore not a single change or modification of *Chitta* remains hidden from the *Purusha*. Further, *Chitta* and Intellect, each being limited

to one place, can know only one object at a time and not two or more. It is because of the rapidity in action of these principles that it appears as if they are doing so many things at a time.

The Utility of the *Chitta* : Shri Vyāsa comments thus on (*Patanjal I-4*) *Chittamyaskantamaṇikalpam Sannidhimātropakāri Drişyatwena Bhavati Purusha'ya Swāminoḥ*—चित्तमयस्कान्तमणिकल्पं संन्निधिमात्रोपकारि दृश्यत्वेन भवति 'पुरुषस्य' स्वामिनः (योग० १-४). That this *Chitta* which has become the servant of the *Purusha* by its mere proximity acts like a magnet. It is like this. When *Chitta* is free from the influence of *Rājasik* and *Tāmasik Samskāra-s*, becomes *Ekāgra* (one pointed) and thus, being pure and transparent, this one-pointed *Chitta*, through its ability to reflect or colour (*Uparāga Sāmarthya*) and through the nearness of *Purusha*, assumes the form of *Asmitā* or *Grihitrī* (*Sāttwtk ego*). This quality of the *Chitta* is known as *Sarvārthatā*. It is because of this quality that this *Chitta*, consisting of the three *Guṇa-s*, becomes the means of *Bhoga* and *Moksha* for its lord, *Purusha*. Just as a strong and disciplined horse is of much use for its lord, but an untrained and untamed horse is harmful for him, even so *Chitta* is either harmful or useful for the *Purusha*. Keeping this fact in view, *Yoga* prescribes methods of controlling the *Chitta*.

Chitta-Vashittwa (Control of *Chitta*) : There are various methods of controlling *Chitta*, as enjoined in the *Yoga Shāstra*. Among them, one is *Kriyā Yoga* (*Patanjal II-1*), which should be practised in conjunction with all the eight limbs of yoga. Thereby the heart is purified. Practice should continue until *Purusha* realises its essential nature.

Yogāngānusht-hārnāt Ashuddhikshyaye Jñānadeeptiraviveka-Khyāteh.
(*Patanjal II-28*)

योगाङ्गानुष्ठानादशुद्धिक्षये ज्ञानदीप्तिरविवेकख्यातेः । (योग. पा. २-२८)

Tapa-Swādhyāya-Ishwarapraṇidhānāni Kriyā-Yogaḥ. (*Patanjal II-1*)
तपःस्वाध्यायेश्वरप्रणिधानानि क्रियायोगः । (योग. पा. २, सू. १)

"Austerity, study of scriptures and surrender to God," these are called *Kriyā-Yoga*. The latter portions of the eight limbs of *Yoga*—*Dhāraṇā*, *Dhyāna*, and *Samadhi*—enable a person to develop a special power of concentration and identification called *Samyama*. With the rising of this luminous power one gradually acquires control over the *Chitta*. By mastery of *Samyama* through *Prajñāloka*, the light of knowledge, a Yogi acquires various psychic powers, described in the third chapter of the *Yoga Shāstra* entitled '*Vibhūti Pāda*. But these glories may prove obstacles in the path of self-realisation, leading to unnatural preoccupation with mere phenomena, however remarkable. Therefore an aspirant should practise *Nirvichāra Samādhi* intensely and thereby endeavour to acquire *Ritambharā Prajñā* (knowledge filled with truth) which bestows *Adhyātma-Prasāda*, the purity of the heart. By attaining this *Prajñā*, there arises discriminative knowledge of *Purusha* and *Prakriti*; then

the next step, which is the realisation of *Brahman*, becomes possible for the *Yogi*.

How *Chitta* is mistaken for the Self : Regarding the precise definition of *Ātman*, there are various opinions. But putting these on one side for the present, I shall deal with removal of the illusion of mistaking *Chitta* for *Ātman*. Seen by the Divine eye, this small orb of unemergent light, *Chitta*, seems to be especially brilliant and luminous through its association with the *Purusha*. This phenomenon is called *Bimba-Bimbī Bhāva* in the *Shāstra-s*. It is like a mirror which, although it has its natural brightness, is especially brilliant in association with the rays of the sun; even so with *Chitta Sattwa*. It is said that because of the intensity of the brilliant reflected light of the sun in the icy regions of the Himalayas, travellers lose their eyesight, but in normal conditions the rays of the sun do not adversely affect our sight. Travellers wear coloured sun-glasses for fear of losing their eyesight in these icy regions. Although the light of *Jīvātman* is much greater than that of *Chitta*, even as the light of the sun compared with a lighted candle, yet in association with *Jīvātman* the *Chitta* becomes as brilliant as an ocean of light. That is why, unable to realise the subtlest *Ātman*, more subtle than minute atomic particles, some have taken *Chitta* itself to be *Ātman*, because the *Purusha* seems to be invisible, being immersed in the luminous myriad-rayed ocean of *Chitta-Sattwa*. This is the hard knot of *Asmitā* (ego), an invisible obstacle which is neither easy to visualise nor easy to untie. This small *Chitta* becomes so luminous, so bright due to luminosity of *Ātman*, and becomes so coloured by the idea of ego, that although it is not impossible, it is certainly difficult to separate—to pick out the minute subtle *Ātman*—in this ego-coloured luminous *Chitta*. There is no doubt that among the principles concerning self and non-self this search is the most difficult in the world.

Can all these Impressions enter into this small *Chitta*?: In short, the answer is—no. Then, where do these innumerable *Samskāra-s* exist and in what form? The mystery is explained thus. Every *Antaḥkaraṇa* is directly related to the cosmic mind-stuff (*Samaṣṭi Chitta*) through the current of divine invisible rays at every moment and for ever. The *Samskāra-s* of good and evil actions of all the *Jīvas* flow through the fields of *Chitta*, taking recourse to the current of invisible divine rays they are deposited in the *Samaṣṭi Chitta*, and the *Samskāra-s* which are ripe for giving fruit enter into the individual *Chitta* through the same passage of divine rays. This process goes on all the time in the manner of a circular water-lift. If you have fifty square chains of land and you have planted fifty types of plants—sugarcane, plantain, grape, chilli, lemon, neem, etc. —these plants will draw saps of different types from the same, soil. Even so, when a powerful impression of the individual *Chitta* is ready to bear fruit, it draws similar *Samskāra s* from the cosmic *Chitta*. The visionary knowledge of this process is acquired by *Sādhaka-s* who are adept in the practice of *Samādhi*. In the waking state, due to the outgoing

nature of the mind, and because of identity of the mind with the *Vritti-s* a *Sādhaka* is not able to know his own inner operations. But when the external operations cease, mind, intellect, *Ahamkāra* and *Chitta* go on performing the inner operations, and in the state of *Samādhi*, through an invisible process, the contact of the *Chitta* with cosmic storehouse (*Samaṣṭi Chitta*) can be seen; where the *Samskāra-s* of all the *Jīva-s* lie accumulated. So it is clear that this little *Chitta* of ours cannot accommodate the innumerable *Samskāra-s* of innumerable lives, because they are infinite and endless.

This problem is solved in the state of *Samādhi* as described above, and whoever is adept in *Samādhi* can realise this process. He can see that a stream of the subtlest light joins with his *Chitta*, passes through the heart, going out from the lower part of the heart and merges in the etheric sphere. By practising *Samyama* on this it can be realised that this stream flows from the cosmic storehouse or cosmic *Chitta* and touches the human *Chitta*. Some modifications that appear like bubbles arise in the *Chitta* in the form of mysterious light, influencing the orb of intellect. These are the fructifying *Samskāra-s* which render the intellect inclined towards sense-objects. With the same stream of subtle light, shining particles are seen wafted along with the current; they are the groups of *Samskāra-s*. If you follow this stream you can see that these are being carried along with the stream and deposited in the womb of the mother *Prakriti* (cosmic *Chitta*). Then, rising from there, these *Samskāra-s* join with the stream of rays, in the form of luminous vapour raining down in every *Chitta*. Among these *Samskāra-s* the ripe ones remain in the *Chitta* and fructify through the force of memory; the remaining ones flow through the stream, joining with the other accumulated *Samskāra-s* in the cosmic *Chitta*. The fructifying *Samskāra-s* stick to every *Chitta* and, being awakened by memory, they successively engage the intellect in enjoyments. These fructifying *Samskāra-s* are seen sometimes as rays and sometimes as sparks, rising from *Chitta* and entering into *Buddhi* (intellect); they also have differences of colour. In the state of meditation, by the power of *Samyama*, this is seen clearly. By the divine law and by providential prompting, every *Chitta* accepts the fructifying *Samskāra-s* only and rejects the remaining ones, and they, flowing through the stream, join their other companions in the cosmic womb and are thus accumulated there. This is the manner in which the *Samskāra-s* abide in the human *Chitta-s* and, according to this process, maintain their coming and going from the deep storehouse of *Prakriti*.

The Relation of *Vritti-s* : Among the five types of *Vritti-s* described in *Yoga Darshana*, *Nidrā* (sleep) and *Smriti* (memory) are especially related to *Chitta Sattwa*, and the remaining three *Vritti-s—Pramāṇa* (right knowledge), *Viparyaya* (misconception) and *Vikalpa* (imagination)—are related to *Buddhi Tattwa*. We shall first describe *Nidrā* or sleep.

(*a*) **The Characteristics of *Nidrā* (Sleep) :**

Abhāva-Pratyayālambanā Vrittirnidrā. (*Patanjal I-10*)

'अभावप्रत्ययालम्बना वृत्तिर्निद्रा' (योग. पा. १, सू. १०)

That *Vritti* which shows the absenee of all experiences that occur in waking and dreaming states is called *Nidrā*. It is that state in which a man feels "Now I am experiencing nothing." Whatever feeling or *Vritti* or potency or agency that causes this experience of absence of knowledge is called *Nidrā*. Some scholars do not consider *Nidrā* as a *Vritti* of the *Chitta* but classify *Nidrā* and *Sushupti* (deep sleep condition) as the special state of *Chitta*. But Shri Patanjal has added the term *Vritti*, clearly showing that *Nidrā* is a *Vritti* of the *Chitta*. In *Nidrā* there is not complete absence of knowledge, only the *Vritti-s* of waking and dreaming are absent. The statement after sleep that "I slept so unconsciously that I was unaware of my body and mind" shows that *Nidrā* is a *Vritti* and the witness of it is *Ahamkāra*, the ego-principle; this *Ahamkāra* awakens the experience of absence by the force of *Smriti Vritti* when a man awakens from sleep. It is *Tamas*-predominating, therefore a *Yogi* should control this *Vritti* also in the same way that he must control the other *Rājasik* and *Tāmasik Vritti-s*.

The Nature of Sleep : When the three bodies, being overpowered by *Tamas*, become as if inert, stillness reigns over the *Chitta*. The *Vritti* of the *Chitta* which experiences this stillness is called *Nidrā*, or sleep. Just as a room, that is filled with various objects, appears void of objects in darkness, even so this same condition arises in the *Chitta* during sleep, but even in the *Tamas*-overpowered state, *Sattwa* is present in a minute degree enabling one to remember pleasure or pain in the state of sleep after waking up. In this state of sleep there is some experience, that is why a man may be aware of it and afterwards can recall it. Without the direct perception of experience one cannot assert correetly on the basis of inference. This *Nidrā* is also influenced by the three *Guna-s*. When *Sattwa* predominates, one experiences happiness, cheerfulness, energy, health; when *Rajas* predominates, one experiences pain, fickleness and restlessness; in *Tamas*-predominating sleep one experiences inertness, heaviness and dejection. This experience one recalls and can relate after waking up.

The Varieties of Sleep : There are some varieties of sleep which are included in *Nidrā* by Shri Patanjal. For example :

1. *Tandrā*, the state described above, in which there is part-consciousness in sleep,
2. The general sleep condition.
3. The intense state of sleep in which inertia prevails (*Sushupti*).

Sleep develops in two ways—from inside, and from outside. This is explained as follows :

The First Type of Development of Sleep : Sleep from inside develops through external causes, such as extreme exhausion caused by overwork.

As a result of fatigue the muscles relax and darkness prevails in front of the eyes, the body grows heavy and becomes as if inert. At this point there is a stage of part-consiousness; in this state one does not give correct or complete answers to questions. This is *Tandrā*. After this, the body becomes as inert as a log of wood from inside and outside except fot the action of breathing and blood circulation, and one loses consciousness. Now the body becomes like a clod of earth, devoid of external consciousness.

The Second Type of Sleep : In the second type of sleep, arising from within, *Tamas* overpowers the *Chitta* gradually and consequently influences the three bodies one by one, sometimes instantaneously. In fact, in the case of the inner development of sleep, the process is similar to that experienced during our daily meditation practices. In meditation we first relax the body and with an effort of will check the *Vritti* of the mind for a short time, then *Chitta* becomes concentrated and not only the *Rājasik* and *Tāmasik* but also the *Sāttwik Vritti-s* are gradually checked. Now at this stage of cessation of *Vritti-s*, if one desires sleep, *Tamas* will prevail at once and will overpower the astral body, rendering the physical body as if inert. In this condition, because *Tamas* prevails over the astral body, mind, intellect, and senses which reside in *Brahmarandhra*, they are restricted in their functions. Consequently *Prāṇa* is relaxed and it is not able to perform the functions of *Jnāna* and *Karma* in the physical body, hence it lies like a clod of earth. The *Vritti-s* of the *Chitta*, or the functions of *Chitta*, cease automatically and then one experiences the absence of other *Vritti-s*, *i e.*, one experiences the *Vritti* of sleep as a form of *Tamas*.

It is important to understand here that while becoming devoid of *Vritti-s*, if one does not desire sleep, then *Sattwa* will overpower *Rajas* and *Tamas* and consequently *Chitta* will enter into *Nirbīj*, *Nirvikalpa* or *Nirvichāra Samādhi*. Although sleep is akin to *Asamprajñāta Samādhi*, according to the one-pointedness of the *Chitta*, yet being *Tamas*-predominating it is an obstacle in both *Sabīja* and *Nirbīja* (lower and higher) *Samādhi-s*. Therefore this *Vritti* must be conquered. Also it must be remembered that all types of fainting or swooning, even that produced by intoxicants or drugs, must be considered in the category of sleep only, therefore all these are to be renounced.

The Method of Realising Sleep : The realisation of *Nidrā* (sleep) and *Swapna* (dream) and other *Tāmasik* states is possible in *Savitarka Samādhi* because one can bring forth the states of dream and sleep through conscious auto-suggestion successively, then only these two states are directly realised. The same sequence is seen even before the advent of natural sleep ; because of the predominance of *Tamas* it is not realised. These states are described thus :

The Nature of Steep : While entering into meditation, having relaxed the body, checking the *Samkalpa-s* and *Vikalpa-s* (thoughts and imaginations) we try to check activity in the physical body produced by the *Prāṇa-s*; then

a kind of stillness reigns inside and outside the body. If we are not cautious, *Tāmasik* sleep will arise. During the realisation of *Swapna* or dream, if we observe attentively, we can find that because of the previous control or obstruction, the senses stop functioning, therefore awareness of the external activity of the world is checked and no knowledge or action enters from outside. Then inner functions reveal themselves. It is much the same way in which moving pictures are revealed on the screen in a darkened cinema hall. The memory of the *Samskāra-s* of the *Chitta* arises in the form of a luminous smoky line, producing disturbance in the orb of intellect. As a result of this disturbance, mind, intellect and senses are agitated. In this agitated state, mind, through the aid of the subtle senses, starts giving gross forms to the memory-born *Samskāra-s* that have entered into the sheath of intellect. But in this semi-dark state *Buddhi* does not exercise full control over the mind, so all the functions of the mind become unintelligible, disconnected and disordely ; this dream continues untill *Vyutthāna* (waking) state ensues. This is the realisation of dream. But whenever a vision or dream is real, it is because suddenly there arises a *Sāttwik* state. At this point the subtle body is able to catch by chance an event from the etheric space through the mind which is directed by a *Sātwik Vritti* of the intellect. Sometimes one receives fruits of some actions in dreams ; for instance, through a wet dream one experiences grief, sometimes by some beautiful sights in a *Sāttwik* dream one is delighted. On occasions one experiences such dreams as one cannot recollect even after trying to do so and sometimes their bases are events which one has never heard or experienced. The *Chitta* attracts some *Samskāra-s* (impressions) through ego, of the previous lives of the man and these agitate it. Such impressions as are to fructify at the time are also the basis of dreams.

A *Yogi* has the power to attract and put to fruition fructifying *Samskāra-s* and the resulting actions in this body or by another one which he can adopt because for a *Yogi* both the bodies are for the same purpose, that is, bringing to an end all his *Samskāra-s*, and he does not do any fresh action by this body or by the other which may bear fruit or create destiny.

Some teachers consider the knowledge gained in dreams as only from memory but in our experience it is only the outcome of *Viparyaya Vritti* because both the subtle and gross senses are functioning at the time. In dreams, actions like hearing, touching, seeing, swimming in water or drinking are done by the subtle senses alone, while beating by hand, talking, somnambulating, getting a wet dream, etc. are done by the gross organs.

According to our experience, all actions of gross and subtle organs are actuated by the *Manomaya Kosha* (Mind Sheath), *Vijñānamaya Kosha* (Intellect Sheath) or the Astral body. It has been stated before, and we repeat it here, that functions of *Smriti* (memory) and *Nidrā* (sleep) *Vritti-s*

arise from the causal body and those of *Pramāṇa*, *Viparyaya* and *Vikalpa Vritti-s* from the astral body. All the functions of the ten *Indriya-s* (body organs) and mind are through the astral body and, therefore, to consider dreams also in the *Viparyaya Vritti* is only reasonable and this *Vritti* with its five phases *Avidyā*, *Asmitā*, *Rāga*, *Dwesha* and *Abhinivesha* is of the nature of ignorance only. These five phases again, by further expansion, become sixty-two in number.

Control of Sleep : From a theoretical point of view, Shri Patanjal considers every state of *Chitta* which is other than *Ātman Sthiti* (establishment in *Ātman*) to be a *Vritti*. Amongst the methods of controlling the *Vritti-s* he has given : *Swapna-Nidrā-Jnāna-Ālambanam Va* (*Patanjal I-38*) 'स्वप्ननिद्राज्ञानालम्बनम् वा' (योग पा० १, सू० ३८)—"Or by the support of the knowledge of dream and sleep." The practical meaning of this is that by taking the support of the method of entering into sleep and dream through meditation, one attains one-pointedness of the *Chitta*. This we have described above. Aspirants should practise this carefully.

The Main Virtue of Sleep : Although sleep is full of *Tamas*, yet it is more beneficial for living beings than even food, because it bestows peace on the intellect by removing the fatigue of the body and the dejection of the mind. A *Yogi* has to control oversleeping so that during meditation *Tamoguṇa* may not obstruct. Even the mind of a *Yogi* will become weak if he does not sleep properly. Whether one is a *Yogi* or a man of the world, whether one is sick or well, strong or fatigued in body, whether in the condition of agony, sorrow or joy, everyone needs sleep regularly. *Nidrā*, like a wise devoted mother, is the protector of all; therefore its request must be properly considered. A fatigued body, distracted mind and intellect or grief-stricken *Chitta* do not enable a person to enter into *Samādhi*, nor do they aid in the attainment of proper knowledge.

(*b*) The Last Vritti of *Chitta—Smriti* (Memory) : The characteristics of *Smriti* have been described thus : *Anubhūta-Vishayāsampramoshah Smritiḥ* (*Patanjal I-11*) अनुभूतविषयासम्प्रमोषः स्मृतिः (योग० पा० १, सू० ११). In other words, in any experienced or realised knowledge, perception of some experience, even a fractional addition, is the recollection of what is experienced. This is called *Smriti* or memory. The experiences of objects due to four types of *Vritti-s—Pramāṇa*, *Viparyaya*, *Vikalpa* and *Nidrā*—cause *Samaskāra-s* in the *Chitta*, and these *Samskāra-s*, finding an awakener from inside or outside, are revived and recalled. This is memory.

The Nature of *Smriti* : Thus the nature of *Smriti* is that which again and again awakens the knowledge of the subtle *Samskāra-s* in the *Chitta*, formed by the experience of any object through any of the senses. These *Samskārc-s* or *Vāsarā-s* can be said to be seeds for every experience. Like the development of a tree from a seed, *Samskāra-s* or *Vāsanā-s*, which are like seeds, are awakened by *Smriti Vritti* in due course of time on getting any favourable aggravation, thereby sprouting, as it were, in the *Chitta*, and, having entered into *Vijñānamaya Kosha* (Intellect Sheath), they

assume a gross form. Then, by means of the *Annamaya Kosha* (Food Sheath) they blossom and bear fruit. This *Smriti* is a kind of mark of the *Samskāra-s* formed from the experience of any object. These *Samskāra-s* are of various types, arising out of *Pramāṇa, Viparyaya, Vikalpa* and *Nidrā Vritti-s,* mixed with knowledge and ignorance. They are, so to speak, engraved on the plate of the *Chitta* in the form of *Smriti.* Between the *Smriti* and *Samskāra-s* there is a working principle :

Jāti-Desh-Kāl-Vyayahitānāmapi Ānantaryam Smriti-Samskārayoḥ Ekarūpatwāt. (*Patanjal IV-9*)

'जातिदेशकालव्यवहितानामप्यानन्तर्य्यम् स्मृतिसंस्कारयोरेकरूपत्वात्।'

(योग. पा. ४, सू. ६)

On this Sutra Shri Vyāsa gives his gloss thus :

Yathā Anubhavāstathā Samskārāḥ. Te cha Karma-Vāsanā-Anurūpāḥ. Yathā cha Vāsanāh Tathā Smritiriti Jāti-Desh-Kāla-Vyavahitebhyaḥ Samskārebhyaḥ Smritiḥ. Smriteshcha Punaḥ Samskārāḥ.

'यथा अनुभवास्तथा संस्काराः। ते च कर्मवासनानुरूपाः। यथा च वासनास्तथा स्मृतिरिति जाति देश काल व्यवहितेभ्यः संस्कारेभ्यः स्मृतिः। स्मृतेश्च पुनः संस्काराः।

In other words, *Samskāra-s* or impressisons are formed according to experience, and *Smriti* is formed according to *Samskāra-s.* These *Samskāra-s* are not lost through the obstruction of time, space and class, but they arise through the instrumentality of an awakener. Thus *Smriti* is formed out of *Samskāra-s* and *Samskāra-s* are formed out of *Smriti.* Apart from this, there is also the principle that the object of *Smriti* can be equal or approaching the actual experience. If it is less, then there is a defect in memory, called *Pramosha*—a defect of slipping away. If it is more than actual experience, then it comes in the category of *Kalpanā* (imagination).

There are two types of Smriti also :

1. **Bhavita Smartavya Smriti** : (Memory pertaining to past objects) : This is memory pertaining to the past experience and is not clear due to ignorance, imagination, error and lack of definite experience. For example, unremembered, unknown past events are repeated in dreams, therefore dreams may not be considered *Smriti Vritti. Bhāvita Smartavyā* means memory pertaining to objects of the past, but in dreams one does not have this correct knowledge—"I am repeating the memories of the past." In dreams, often the distortion of past events is seen, which are mostly imaginary.

2. **Abhavita Smartavya Smriti** : *Abhāvita* means real memory. This memory arises in the waking state or on the basis of correct knowledge gained during *Samādhi*. Here also a law operates, that all these memories are on the basis of real experiences. All these *Vritti-s—Pramāṇa, Viparyaya, Vikalpa* and *Nidrā*—produce either pleasure, or pain, or infatuation, therefore

they should be controlled. It is by control of these *Vritti-s* that one attains *Samprajñāta* as well as *Asamprajñāta Samādhi-s*.

The Fruits of Memory

There are two types of fruits of memory :

1. **Smriti-matra Phala** : Fruit in the form of mere memory, *i.e.*, those which merely awaken pain and pleasure in the *Chitta* and subside.

2. **Vipaka** (the cause of fructification) : Those *Samskāra-s* which sprout on the strength of memory and go to form a huge tree bearing the fruits of class, life and enjoyments, and leaving seeds for future development, are of this second type.

The purpose in considering *Smriti* after the list of *Vritii-s* appears to be for two reasons : (1) It is *Smriti Vritti* which has the power of organising the previous four types of *Vritti-s*; these *Vritti-s* exist in the *Chitta* in some form or other, whether visible or invisible. (2) These *Samskāra-s*, by the aid of memory alone, become the determinants of the next birth. It may be asked then : is there no absence of *Smriti*? The answer is as follows :

The Absence of Smriti or Memory

If we see by the Divine eye in a tranquil state, it seems that when we endeavour to enter into *Asamprajñāta Samādhi* and move towards the centre of self-consciousness by crossing the realm of the *Chitta* filled with *Samskāra-s*, we experience wavelessness there. But here also the natural modification of *Chitta* appears to be going on. In other words, the natural movements of the luminosity of the *Chitta* continue in every part of it; they never cease. It is during *Mahā-Pralaya* (the great deluge) alone that *Chitta* merges in its cause and then this movement also merges with the *Chitta*. It is due to the luminosity of the *Chitta* that all this phenomena can be observed by *Divya Drişţi* (divine vision). Thus, through control of all *Vritti-s*, when any *Vritti* does not function, then no *Samskāra* is formed, nor does there arise memory. In this state, whatever happens in the *Chitta*, there is entire absence of *Vritti* or *Samskāra*. This is experienced by the *Sādhaka* in the formulation : "I do not know what happened during this time." It is clear that at the time there was knowledge of the absence of all *Vritti-s*, a condition similar to that of sleep. Thus even this *Asamprajñāta* condition is a particular state of the *Chitta*; it is not a *Vritti*. It is by the cessation of all the *Vritti-s* that *Purusha* abides in its own essential nature. *Asamprajñāta* is also a positive and not a negative state. Now at this stage, this much has to be borne in mind regarding memory. Even in *Nirodhāvasthā*, the controlled state of mind which is made up of the repetition of *Nirodha Samskāra-s*, *Smriti* is operative. That is why with the subsiding of the previous *Nirodha Samskāra* there arises another *Nirodha Samskāra*, thus the *Nirodha* state of the *Chitta* is maintained steadily.

Some great men do not consider this *Nirodhāvasthā* to be an effect of *Smriti Vritti*, but hold that it is a particular state of the *Chitta*. In *Swarūpa Sthiti*, abiding in the Self, *Smriti Vritti* is controlled, but the moment one goes off this state, this *Vritti* rises again and engages one in activity; it is not completely destroyed. This pursues the *Jīva* even in *Pralaya* (the deluge) and in the beginning of creation it catches hold of all the *Jīva-s*.

It is important to remember that one's memory is possible only of objects that are limited by his knowledge; it is not merely of knowledge nor of object alone, but memory is always a combination of the characteristics and experience of an object. Thus, memory is essential for all activities in this world or hereafter. No activity is possible without this *Vritti*.

Having described *Chitta Sattwa*, the abode of *Samskāra-s*, we are going to explain *Buddhi Tattwa*, the abode of *Vritti-s*, since most of the *Vritti-s* and activities are connected with the intellect alone.

Explanation of Buddhi Vritti-s

After a careful analysis the entire world seems to be full of *Vritti-s* alone; thus activity in the form of *Vritti-s* is countless and infinite. The activities of the world are performed with the help of *Buddhi*; its innumerable activities cannot be fully listed or described. All the activities of the world have, therefore, been classified into five groups, easy to explain and understand. The term *Vritti* has been previously explained in detail, here we will mention only that much which is essential for our realisation. The detailed explanations of *Pratyaksha* and other *Pramāṇa-s* can be found in other philosophical books. In brief, these five *Vritti-s*—*Pramāṇa*, *Viparyaya*, *Vikalpa*, *Nidrā* and *Smriti*—arouse *Rāga-Dwesha* (desire and aversion), evil propensities that intensify ignorance; they are called *Klishṭa* or painful. On the other hand, those *Vritti-s* which produce *Vivekakhyāti* and desotry the darkness of ignorance are called *Aklishṭa* or non-painful. It should be remembered that a little sin is converted into virtue by the influence of good company, while a little virtue is converted into sin by evil company. Therefore every aspirant should be careful to renounce evil companions and have recourse to good company. Now we shall explain the *Pramāṇa-s* (right knowledge).

1. **Pramana-s** : In the philosophical scriptures, the number of *Pramāṇa-s* ranges from three to eight. But all these *Pramāṇa-s* are included in the following three : *Pratyakasha* (sense-perception), *Anumāna* (inference) and *Āgama* (based on scripture or testimony). The first *Pramāṇa* is *Pratyaksha*. *Nyāya* philosophy has defined it thus :

Indriyārtha-Sānnikarshotpannam
Jñānamavyabhichāri Vyavasāyatmakam Pratyaksham.

इन्द्रियार्थसन्निकर्षोत्पन्नं ज्ञानमव्यभिचारि
व्यवसायात्मकं प्रत्यक्षम् । (न्याय. अ. १, आ. १, सू. ४)

Shri Vyāsa has defined it thus :—*Buddhi Vritti* is known as *Pratyaksha*

which sustains the general or particular knowledge arising out of the contact of intellect, through mind, flowing through the channels of the senses with the external objects. Therefore any direct knowledge through the senses which is free from doubt and delusion is known as *Pratyaksha.* Various schools of philosophy have discussed this subject in great detail. Too much complexity however will not lead to clarification. The senses are directed by the mind and thus they contact external objects; the experience arising out of this contact is known as *Pramā*, and the *Vritti* of *Buddhi* by which this is correctly known is called *Pramāṇa.* Whenever any of the senses brings the perception of any object before *Buddhi* and it becomes identified with it, the preception is known as *Pratyaksha.* In a similar way to this external perception, the internal perception (*Āntarika Pratyaksha*) takes place with the help of *Buddhi.* You will realise this in *Manomaya Kosha* (Mind Sheath) and *Vijñānamaya Kosha* (Intellect Sheath).

Anuman : (inference). The method of knowing anything, whether indirect, distant or hidden, by reasoning on the basis of direct sense-perception is called *Anumāna* or inference. By the help of this one attains general knowledge of several indirect objects. This is also helpful in the general knowledge of the internal objects.

Agama : (Based on testimony or scriptures). The words of *Śruti*, *Smriti*, or authoritative scriptures, of wise persons or sages, are called *Āgama Pramāṇa.* Whatever knowledge is acquired through *Pratyaksha* and other *Pramāṇa-s*, pertains to *Vritti* alone. In other words, general and special knowledge of all objects of the world, whether they are conscious or inert, is in the form of *Vritti* only. Due to these *Pramāṇa-s* the activities of men go on. Those *Pramāṇa-s* that entangle a person in the world are called *Klishta* or painful, while those which produce *Para Vairāgya* (supreme dispassion), which aid the development of *Viveka* (proper knowledge) and the highest good, are called *Aklishṭa* or non-painful.

2. **Viparyaya** (*misconception*) : *Viparyayo Mithyā-Jñānamatadroopa Pratishṭham* (*Patanjal I-8*).—'विपर्ययो मिथ्याज्ञानमतद्रूप प्रतिष्ठम्' (योग० पा १ सू० ८), According to this *Sutra*, *Buddhi Vritti* which shows the right form of the object is in the category of *Pramāṇa*, but that which shows a distorted or incorrect form of the object is called *Viparyaya*, or wrong knowledge. For instance, to mistake a rock in the darkness for a bear, through defects of sight, is wrong knowledge. Scholars have different opinions on details of this subject. Some consider *Avidyā* and *Viparyaya* of the same category, others consider them to be different. Whatever may be, both are different from *Pramāṇa* (right knowledge) and belong to the category *of Ajñāna* (ignorance).

3. **Vikalpa** (*imagination*) : *Shabda-Jñānanpātī Va tushūnyo Vikalpah* (*Patanjal I-9*).—"शब्दज्ञानानुपाती वस्तुशून्यो विकल्पः (योग० पा० १, सू० ६). That which is experienced by words or ideas but does not have actual existence is called *Vikalpa* or imagination. The difference between *Viparyaya* (misconception) and *Vikalpa* should be understood in the following way. To acquire the

same knowledge of two or three apparently similar but actually different objects is *Viparyaya*; this misconception is removed when the reality is revealed. But *Vikalpa* or imagined knowledge has no physical support. Although the object does not exist, still on the basis of words or ideas or images it may gain importance and become significant in daily life. For example, all the pictures of a formless God are imaginary, but they are worshipped as if they were God. The ten heads of *Rāvana*, four heads of *Brahmā*, *Jīva* as part of *Ishwara*, the identity of *Jīva* and *Brahman* are clear examples of *Vikalpa Vritti*. Unless a clear differentiation between *Shabda*, *Artha* and *Jñāna* (word, meaning and idea) is given the mere use of equivalent terms is *Vikalpa*. In Yoga, this *Vikalpa Vritti* is known as *Savitarka Samāpatti*. *Tatra Shabdārtha-Jñāna-Vikalpaih Samkeerṇā Savitarkā Samāpattih* (*Patanjal I-42*).—'तत्र शब्दार्थज्ञानविकल्पैः , संकीर्णा सवितर्का समापत्तिः' । (योग० पा. १, सू. ४२) Sound (or word), its meaning (or object) and the resultant knowledge, conceived together is called *Savitarka Samāpatti*. Sound (or word) and its knowledge, sans object (or image), is *Vikalpa Vritti*. *Aham Vritti* (the idea of 'I' ness) is also a *Vikalpa Vritti*, because this term is used on the basis of the identity of conscious *Purusha* and inert *Chitta*. Thus, the *Vritti-s* of *Pramāṇa*, *Vikalpa*, *Viparyaya* are directly related to *Vijñānamaya Kosha*, the Intellect Sheath. They function and are used in the waking state through the physical body. They are mainly the *Vritti-s* of *Buddhi*. But in *Samādhi-s* also the *Vritti-s* of *Vikalpa* and *Viparyaya* which are the *Vritti-s* of *Ajñāna* (ignorance) arise. If one investigates he will find *Viparyaya* or wrong knowledge to be the source of infatuation, affliction, restlessness and destruction or annihilation. All these are the sport of intellect alone, which manifests in diverse forms of good and evil in this world. To enlarge on this in greater detail would be to deviate from our path. Here we are concerned with the *Vritti-s* of mind and ego only; these are explained as follows :

The *Vritti-s* of *Ahamkāra* and *Manas*: These two *Tattwa-s* mainly perform the functions of *Ādāna* and *Pradāna* (giving and taking). The working field of *Ahamkāra* is the *Kāroṇa Sharīra* (the causal body), but it is *Ahamkāra* that causes *Ahamtā* and *Mamatā* (I-ness and mine-ness) at every step. Thus we can say that there are four *Vritti-s* of *Ahamkāra*: *Ādāna*, *Pradāna*, *Ahamtā* and *Mamatā*—giving, taking, I-ness, and mine-ness. The field of the operation of mind is the individual body as well as the cosmos and mainly the astral body. Its main *Vritti-s* are two—'taking' and 'giving' (to activate the senses rightly and to get the decisions of the intellect, as also to take up the impressions from the *Chitta* and to get those impressions deposited after the decision by the intellect). Thus, like the constitution of the physical body, the *Antaḥkaraṇa* is also a unit which has four limbs—*Chitta*, *Ahamkāra*, *Buddhi* and *Manas*. These four limbs have now been described in brief and their *Vritti-s* or functions explained. Next, you have to utilise these instruments in developing special knowledge of the inner world and attaining realisation.

Manomaya Kosha (The Mind Sheath)

Introductory—It is to be hoped that aspirants have properly understood from the foregoing chapter the nature of the constituent elements of the two parts of the astral body, *Manomaya Kosha* (Mind Sheath) and *Vijñānamaya Kosha* (Intellect-Sheath). What is the function of these sheaths, how are they mutually related, and how are their functions realised? We commence this topic with various diagrams and illustrations to explain these quəstions so that aspirants may be enabled to acquire the true knowledge of the principles involved.

The importance of both sheaths belonging to the astral body: As 'Mind Sheath' and 'Intellect Sheath' are made of subtle elements, they are much more powerful than the two other sheaths ('Food' and 'Vital Air') of the physical body. They are especially important, because they are the means of individual as well as universal knowledge of all objects of creation, from gross to the most subtle. You will be surprised to see how the mind, the king of the senses, carries out the orders of the intellect with skill, attention and speed. How, by its divine power, it enables its maids, the senses, to carry out its orders, and how it changes its form and colour while receiving the reflections of knowledge and the functions of the *Indriya-s*. It does not take even half a second to complete all this work. This miraculous vision is bewildering to the human intellect. Further, the limitless analysing power of the intellect is no less wonderful. By its analytical power, the intellect ascertains all objects from the grossest to the subtlest *Ātman*, and by its *Ritambharā* nature (vision filled with truth) it develops discriminative understanding between *Prakriti* and *Purusha*. The vision of *Viveka-Khyāti* (knowledge) is most wonderful, enchanting, peaceful, and an awakener of *Para-Vairāgya* (supreme dispassion). All this should be seen and experienced ; it is beyond description. Whatever can be described is merely a hundredth, a thousandth or a most insignificant fraction of the whole truth.

The Fetters of Objects: The objects which have overpowered humanity by their enchanting form have two aspects, gross and divine. The subtle-divine forms of these objects are golden fetters—powerful, attractive and expansive. Their vision reminds one of God Himself, Who is the Creator of all these unfathomable objects, yet He is unattached to them. In fact, it is through the aid of the Omnipotent Supreme Self that this *Jīva* (individual soul) is protected from *Māyā*, the enchanting form of *Prakriti* (nature), and it is by the grace of that Supreme Preceptor that he acquires the knowledge of the infinite treasure of *Prakriti*. Just as by the aid of the sun the eye is able to see, even so by the grace of God the *Jīva* is enabled to attain the knowledge of the illimitable world. May God bestow His Grace on you, so that you may attain this knowledge!

The Formation of ***Manomaya Kosha*** (Mind Sheath) : The Mind Sheath is formed out of ten *Indriya-s* (senses) plus mind and five *Tanmātrā-s* (root

elements)—total sixteen *Tattwa-s*. In particular, it is an action-predominating sheath. The method of realising the movements and functions of this sheath is being described in detail as under :

The Means of Moksha : Although this human body is the sustainer and basis of all the sheaths, yet one does not attain liberation simply by acquiring knowledge of *Annamaya* and *Prāṇamaya Kosha-s*. The direct means of attaining *Moksha* is *Viveka-Jñāna* or discriminative knowledge. This is universally accepted principle. We have described the first part of the fulfilment of this principle in the section on the science of Food Sheath. The second part is covered by the description of the science of *Sūkshma Sharīra*, the astral boby; it is an aggregate of *Manomaya Kosha* (Mind Sheath) which is action-predominating and *Vijñānamaya Kosha* (Intellect Sheath) which is knowledge-predominating.

The Abode of the Astral Body : This aggregate is situated in the region of *Brohmarandhra* in the human brain. This *Brahmarandhra* is the main centre of acquiring knowledge of all physical objects. The entire physical knowledge of the world is realised and acquired in this laboratory of the *Jīvātman* after perfect research and analysis. This knowledge, whether it is of the individual body or of the cosmic body, is realised here only. The seventeen *Tattwa-s* or principles of the astral body cannot be separated from one another : they function together, mutually assisting one another. Now you need to realise in conscious experience the action of the ten *Indriya-s*, mind, intellect, all enveloped by *Panchatanmātrik Kosha* (the sheath of five subtle elements) and the ever mixed function of all these in this very *Brahmarandhra*.

The First Vision of *Brahmarandhra* : In the initial stage, when an aspirant enters into *Brahmarandhra* through meditation, he sees various lights of different forms, sizes and colours, scattered and shining in this place. But at first he does not know anything about these lights, which he has never seen before; he cannot understand them properly. Where are they coming from? How do they arise? What is their purpose? Where are they used? All such questions will be explained and illustrated through words and pictures. With the intensification of constant practice, these lights are seen to form organised orbs which perform and get performed regular mutual functions. Please study the colours and forms of these lights as shown in Illustration No. 13; only then can you begin to realise their nature and purpose.

Description of the Illustration of *Brahmarandhra* : In the middle of the brain, where the sensory and motor nerve fibres and nerve tissues interlace in a dense network, one sees the oval orb of intellect which shines like a mercury light. On top of it is the small orb of mind, which shines like the Venus star. Towards the edges of the orb of intellect there are the *Indriya-s* or subtle senses, which appear like luminous jewels. Amongst them the senses of knowledge—or the *Jñānendriya-s*—are brighter and more brilliant; they are formed out of the *Sāttwik* portion of *Ahamkāra*, the ego-principle.

At the time of performing the function of obtaining knowledge their rays reach out to the external objects through their respective organs, the sense-channels, and thus coming into contact with external objects they reflect their knowledge in the mind. When mind, together with this reflection, moves in the orb of intellect, the latter, having received this reflection, passes its judgement. *Karmendriya-s*, the senses of action, are seen along with the *Jñānendriya-s*; their light is like that of the evening stars, tinged with yellow. They are action-predominating, because they are formed out of the *Rajas*-predominating part of *Ahamkāra*. All these have been organised by a casing of the five *Tanmātrā*-s; the orb of these *Tanmātrā-s* appears lightly luminous. They abide in their own seats and, being prompted by mental energy, they perform the functions of 'giving and taking' knowledge and action through *prāṇik* (vital air) nerves. It is the rays of the mind which emanate through the ten *Indriyā-s* and enable them to perform their functions. This entire region of the brain is ever lit up by the light of the orb of the *Panch Tanmātrā-s*. The forms of the ten *Indriya-s* are similar but differ in colours. Thus, all the functions of action and knowledge are performed through the sensory and motor nerves in the light of the *Panchatanmātrik Mandal* (the orb of the five subtle elements). In other words, all the gross abjects grasped by the gross *Indriya-s* are taken by these two types of nerve currents and they pass through the luminous veil of the subtle five *Tanmātrā-s*; thus they are converted into the subtle form and then they reach the subtle *Indriya-s*. Thus the function of 'giving and taking' goes on every moment, day and night, unobstructedly, when the *Indriya-s* are acting.* (See Illustration No. 13)

The Relationship of *Brahmarandhra* **with the Physical Body** : Three inches inward from the eyebrows, two inches inward from the temple in the skull, towards the upper surface of the foreheld, is the luminous oval-shaped place known as *Brahmarandhra*, the thousand-petalled lotus,

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**Illustration No. 13.*

The visualization of the function of the Astral Body—

1. In this Illustration, a section of the brain is raised upwards. In the oval section at the top there is the orb of Intellect with Mind and *Indriya-s*. These are repeated in full from a different viewpoint in the lower part of the Illustration.
2. The lower half of the brain constitutes the double orb of five *Tanmātrā-s* (in dott-s).
3. The orbs of *Jñānendriya-s* and *Karmendriya-s* are shown in the form of blue, white and orange coloured circles.
4. The orb of Intellect is yellow.
5. Mind joining with the *Karmendriya-s* through its rays is rendering them active. Similarly, joining with the *Jñānendriya-s*, it is impelling them to perceive knowledge of objects. The orb of mind is like the Venus star, it is ever active and it keeps the *Indriya-s* (senses) and the orb of Intellect active also.
6. In the middle of the eyebrows, the red-coloured light is of *Pingalā Nāḍī*, the white-coloured light is of *Sushumnā Nāḍī*, and the yellow-coloured light of *Idā Nāḍī*. They appear as the flame of a lamp. Above this is the semi-lunar forehead of white colour.

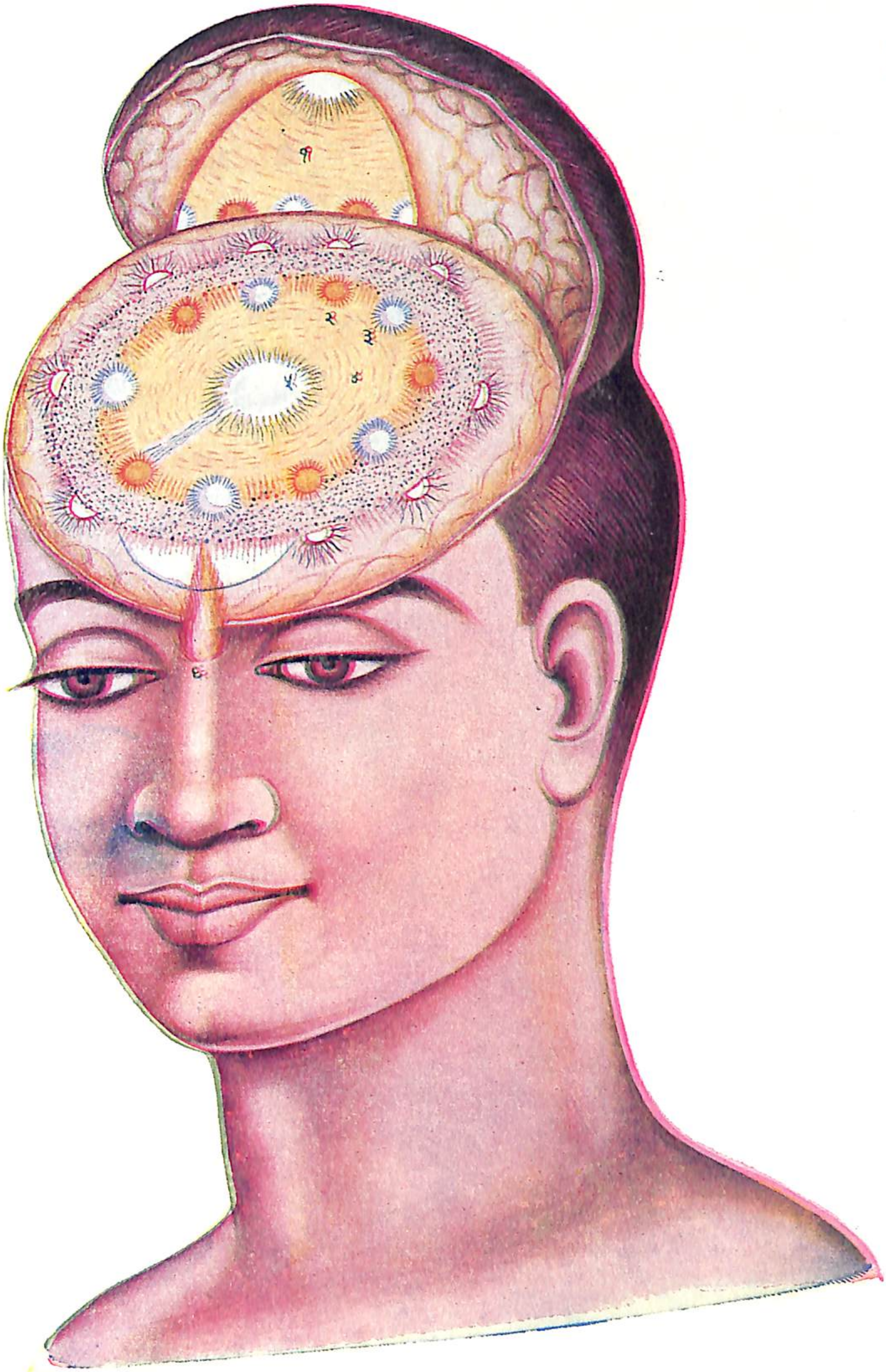


Illustration No. 13
Visualisation of the functions of the astral body

or the tenth door. The above-mentioned seventeen lights are situated in this and thus placed they protect and enlighten the two sheaths of the physical body by their luminous rays. *Brahmarandhra* is connected to *Mūlādhāra Chakra* through the spinal cord in the spinal column. The gross physical body is pervaded by the network of nerves that emanate from the spinal cord. Thus *Brahmarandhra* is related to the whole body, as depicted in Illustration No. 4.

In the same way that a family lives in a house or birds live in their nests and perform their actions, so intellect, mind and senses abide in *Brahmarandhra* and perform their functions. The organ of smell abides in the nose, the organ of taste in the tongue, the organ of vision in the eyes, the organ of touch in the skin and the organ of hearing in the ears. But these are only their gross and outer forms. The subtle senses which enable them to function exist in the *Brahmarandhra* in luminous and subtle forms. In scriptural language—nose, tongue, eyes, skin, and ears are called *Golak* (orb) because these organs of the senses are like lamps kept at the entrance doors which perform functions of knowledge and action, internally with internal organs and externally with the objects.

Forms of these under the influence of the three *Guṇa-s*: In *Sattwa*-predominating state, *Buddhi Tattwa* or intellect is especially brilliant; often as luminous as mercury light, often as splendid as the golden orb of the sun, and transparent. *Manas Tattwa* or mind is white like the lunar orb, and the colours of the senses shine with special luminosity.

In *Rajas*-predominating state, *Buddhi Tattwa* has special luminosity, associated with restlessness. *Manas Tattwa* shines like the Venus star and remains very active. The senses become more active and their luminosity also increases. Even at other times, intellect, mind and senses are ever luminous and active.

In *Tamas*-predominating state, *Buddhi Tattwa* appears clouded, white and opaque. *Manas Tattwa* is like the lunar orb veiled by clouds. The senses become slow in action and dull in luminosity. This is the nature of the *Tamas*-predominating state.

The Activity of the *Manas Tattwa*: The activity of mind is amazing. Being coloured by the objects and grasped by the senses, mind often appears moving about like a fish in agitated water. This movement in the orb of intellect often appears to emit some colouring, as if through a spray, into the orb of intellect. The mind colours the intellect by its rays that are, in turn, coloured by objects. In this condition mind is seen like the Venus star, luminous and extremely active. *Manas Tattwa* is active and by its very nature alert. It pervades both the bodies together with all the *Kosha-s* or sheaths by its rays. In the *Sattwa*-predominating state or in the state of *Pratyāhāra* (withdrawal of senses) it shines like a luminous burning coal, but bright and calm. When it has assumed the form of an object in the state when the objects reflect, because of the predominance of *Rajas*, the movement of mind becomes so quiet and its

activity is so enhanced that it is impossible to observe it in full detail. At that stage, by Divine vision, one can see only a few waves. The orb of five *Tanmātrā-s* appears like a rainbow, putting a veil over them all. The five *Tanmātrā-s* have encompassed Astral Body, the aggregate of *Manomaya* and *Vijñānamaya Kosha-s*, in the same way that the skin encompasses the physical body.

The Vision of *Brahmarandhra* through Introspection : The entire brain, filled with the network of all sorts of nerve tissues, is illumined by the Astral Body which appears like an oval mass of light and from which groups of rays emanate. Therefore, those who enter into *Brahmarandhra* through meditative vision see these different lights in the preliminary state like the flame of a lamp, a candle, or many lamps, like luminous buds, the Venus star, many shining stars, often like the half or full moon, or like liquid mercury shining in circular forms, like luminous orbs of the sun, or like flickering glow-worms. Often the entire mind appears like a tree, leafless, having luminous branches with shining clouds hovering over it and the whole scene lit up by moonlight. Often one sees a dense dark shadow. All these sights are visions of senses, mind, intellect and the nerve-centres, experienced in a hazy way. Aspirants see them in this fashion through their immature divine vision. The lights are in the form of small or large orbs as a mass of illumination of unknowable origin. They are totally different from external physical lights and they are ever-luminous. They can be seen but they cannot be touched. They have a special charm and sweetness about them which is not found in external physical lights. The external lights of fire, sun, electricity, etc. are endowed with heat and touch. They are visible by the gross eyes or perceived by the skin, but these internal divine lights are of a different nature. They are constituted of the subtle *Tattwa-s* of *Prakriti.* From the very beginning of creation they have this nature and they will continue so until the great deluge or *Mahāpralaya.*

These internal masses of light are not mere conglomerations but are luminous divine powers, sustaining all the activities of human beings. They are beyond the reach of the gross senses. They cannot be seen by the physical eyes and cannot be touched by the skin. Every *Jīva* is endowed with two types of instruments for experiencing the fruits of *Karma-s*. First, for seeing, hearing, smelling, touching and tasting, he is endowed with eyes, ears, nose, skin and tongue respectively; these are organs of knowledge (*Jñānendriya-s*). Second, for performing action he is endowed with anus, penis, hands, feet and speech; these five organs of action perform the functions of excretion, urination, giving and taking, locomotion and speaking respectively. The ten *Indriya-s* are located in the human brain in the form of ten small luminous drops. The gross organs for which we use the terms eyes, ears, nose, tongue, skin are in fact only seats for the senses. The power of seeing, hearing, smelling, etc. is unobstructedly present in the brain. The centres of the senses and the power of perceiving

objects are situated only in the brain. When the subtle senses situated in the brain are awakened, only then can the seats of the senses function; otherwise they have no power of their own. That is why, when the brain centres are affected, the external organs are unable to perceive objects or perform functions even though they appear to be perfectly healthy. These external organs are ever related to the brain centres through subtle nerve channels; in scriptural language these are known as 'sense-channels'. It is through these sense-channels that the subtle senses, abiding in the brain with mind and intellect, are related to *Ahamkāra* and *Chitta* in the heart where *Indra*, the lord of the senses or *Jīvātman* (the individual soul) is present. Only when senses, 'internal organs' and the individual soul are properly linked together, perception of sense-objects is possible. Now we shall consider whether the brain has the centres of five subtle senses alone, or whether it has the centres of the five *Karmendriya-s* also, in the form of five luminous drops. The answer is that the energy of the ten *Indriya-s* is in the form of ten luminous drops; in other words, in the office of *Indra* or *Jīvātman* (lord of the senses), these ten *Indriya-s* exist in the form of subtle energy only, in order to serve their master at all times. We see this principle in everyday life. In this office, an official has under him two types of persons—those who perform intellectual work, and those who perform physical work. In this way a concern can be maintained; without two types of workers it will be impossible to run a business properly. Since this is so apparent in the world, how can there be anything otherwise in the *shat-shāstra-s* or in the realms of philosophy? In all the scriptures this point has been made clear, through various aphorisms, that with the five senses, the five organs of action are also present in the office of the individual self in subtle forms. The *Sānkhya* school of philosophy supports this and says :

'एकादशपञ्चतन्मात्रं तत्कार्यम्' (सांख्य अ० २, सू० १७)

Ekādash-Panchatanmātram Tatkāryam. (*Sānkhya 2-17*)

"*Five Jñānendriya-s, five Karmendriya-s* and mind, plus five *Tanmātrā-s*—total 16—are the effects of *Ahamkāra Tattwa.*" And what are those eleven *Indriya-s* or senses ? In the next *Sūtra* it is explained :

'कर्मेन्द्रियबुद्धीन्द्रियैरान्तरमेकादशकम्' (सांख्य अ० २, १६)

Karmendriya-Budhīndriyairāntaramekādaṣakam. (*Sāmkhya 2-19*)

"Eye, ear, skin, tongue, nose-these are the five *Jñānendriya-s*. Speech, hands, feet, organs of generation and of secretion—these are 5 *Karmendriya-s*. Together with mind there are, in all, eleven *Indriya-s*." This is the meaning of the above aphorism. It is an undoubted fact, admitted by all, that an effect can never be separated from its material cause, but, being in the womb of its material cause, it modifies itself in the form of effect. When the *shāstra* has clearly declared that the cause is related to the brain, then effect is naturally related to the brain itself. If half of the functions are related to the brain (the material cause of all functions) and

half are not, then it cannot be justified as a perfect function. It is, therefore, universaly admitted that the organs of action and knowledge are present in the brain in the form of ten luminous points. This explanation has been given to remove the doubt of those who believe in the presence of five Jñānendriya-s in the brain and not of the subtle *Karmendriya-s*. We now proceed to develop the present subject. Mind, the leader of these ten *Indriya-s*, is like the Venus star or the shining moon. *Buddhi*, the intellect, engages the senses in their functions through the mind alone. *Buddhi* appears as a solar orb, golden in colour. It receives every direction from *Ahamkāra*, which is prompted by *Chitta*. The conscious individual soul is the director of *Chitta*.

Relationship of Subject and Instrument : The external gross sense-organs are instruments of the luminous subtle senses. In relation to the subtle senses, mind is the guiding principle. It is with the help of mind, situated in the *Brahmarandhra*, that intellect receives all types of knowledge and spreads it. It is through the mind that the intellect sends its decisions everywhere. Thus, influenced by the functions of intellect, many great philosophers consider *Buddhi Tattwa* alone to be enjoyer and actor, and the space in *Brahmarandhra* is taken to be the abode of the soul. It has been found by experience, however, and you can also verify this, that the abode of the soul is, in fact, in the region of the heart, known as the *Anāhata Chakra*. The atom-like individual soul is seated in this very place and, in association with *Chitta*, becomes actor and enjoyer. It is the astral body of man that abides in the ether of *Brahmarandhra*.

The Support of the Orbs : Now a natural query arises—what is the support of all the orbs? The answer is that all the orbs of *Brahmarandhra*, the senses, *Chitta* and *Ahamkāra* that lie at the heart, the five sheaths and the three bodies, have their centre of gravity in *Ātma Tattwa* that abides in *Chitta*. Just as the solar system, earth, moon, planets, etc. revolve on their axis and are linked together, by gravitation of solar systems, performing their mutual functions, even so, being linked by the attraction of the individual soul, the entire body, the five sheaths and the orbs of these sheaths perform their respective functions. All objects that are born of *Prakriti* remain active until *Pralaya*, the deluge. Then *Chaitanya Tattwa* or Supreme Consciousness alone exists, free from movement or activity. Whatever is other than *Chaitanya Tattwa* finds rest in the *Pralaya* state only. The entire creation is sustained in *Brahman*, the Supreme Consciousness.

Visualization of the Functions of *Brahmarandhra* : All the subtlest functions, whether they belong to *Brahmarandhra* or to the orbs of the heart, are visualized by the Divine eye alone, just as when the mind comes in contact with the eyes, there arises movement in them. When the Divine eye comes into contact with the subtle senses, then there arises a unique light, in the same way that electric light flows through a filament by the contact of positive and negative poles. This Divine light is manifest in changing

aspects, assuming different forms every moment. It is like the changing forms and colours of clouds in the rainy season, affected by the rays of the sun and the movements of the wind. Such changes are difficult to describe. Even the movement of clouds is very dull compared with the activity of the Divine light which moves very fast. Those yogis who have perfect *Samyama*, and who, through the power arising out of it, are able to see the nature of the subtle senses and their subtle *Tanmātrik* objects by the Divine eye, are also able to see directly the changes that take place through the Divine eye in the objects of perception. This vision is not experienced before the perfection of *Sādhanā*. As the rays of the sun are seen to emanate through the clouds, and, coming into contact with objects, illumine them, so one sees the functioning of the Divine eye through the subtle senses, illuminating the form, taste, etc. of subtle *Tanmātrik* objects. Luminous rays emanate from the senses, subtle organs of action, mind, intellect and other orbs also. These rays are of different kinds and they are seen to perform different functions. It is a wonderful sight to see just how the mind and intellect engage themselves in these vivid activities, veiled by picturesque lights, being reflected by the objects of the senses. It is beyond the capacity of an individual to describe adequately in words this inner view and the unique beauty and movements of these orbs.

Some Points to Remember : Some points should be remembered before one enters into further realisation of these mystic facts. Mind Sheath, Intellect Sheath and the orb of five *Tanmātrā-s*, which belong to *Brahmarandhra*, and the luminous orb or mass belonging to the Bliss Sheath—all these are light like wind waves, short and light as fire, transparent as the sky, shining like lightning, thin and soft, elastic as rubber, expansive as the sky, very charming and beautiful, full of consciousness and the wonder and grandeur of life, pleasing, delightful and ever-endowed with nobility. They are ever in movement; they never assume a static or an immovable state. Even in the state of *Nirvikalpa* or *Asamprajñāta Samādhi*, where there is cessation of *Vritti-s*, one or other modification goes on. In other words, when the first *Niruddha Samskāra* (impression of control) subsides, the next *Niruddha Samskāra* arises. This process continues for a long time; even in prolonged *Niruddha* state, or in the prolonged state of *Asamprajñāta Samādhi*, all the mutual subtle functions of the sheaths, blood circulation, etc. are maintained.

The Secret of acquiring Knowledge : Whatever may be the nature of knowledge, one cannot acquire it fully with the very first tentative effort. Knowledge of the aforeseen Physical Sheath and the Vital Air Sheath slowly becomes more perfect, and their secrets are more fully revealed as the subtle intellect, arising out of the vision of the subtle body, is exercised again and again. In other words, the hidden facts reveal themselves, and the intellect becomes more definite until the *Sādhaka* or aspirant becomes steady in his wisdom (*Sthiti Prajñā*). Even the subtlest objects relating to the astral and the causal bodies are to be seen directly by meditative vision.

One has to live in association with an experienced yogi for a long time under his guidance, and to practise *Yoga* with faith and devotion. It is by a special grace of his Guru that he can experience these and attain higher states of *Yoga* All true objects of vision are seen by the Divine eye alone. Therefore it is a matter of understanding by the heart : 'स्वयं तदन्तःकरणेन गृह्यते' —It is not a science that can be limited in words.

With the help of the illustrations you can understand how the subtle objects which are beyond the gross sense-perceptions are comprehended by the Divine eye. Just as geographical and geological knowledge is made easier through maps, so illustrations can enable one to understand these matters. A teacher who is perfect in *Samyama* controls the mind of his disciple by his will and enables the vision of the disciple to fix itself in *Brahmarandhra* or in the *Chitta*. He continues to point out the subtle objects through the force of his own will; he explains their functions also just as teachers explain geography through maps.

Importance of the Statements of Sages : It is because of some imperfections in individual realisation that there exists difference between the authoritative statements and the general views. While investigating the inner secret science the use of imagination (*Vikalp*—विकल्प) is not entirely free from defect. As we have shown in the explanation of *Antaḥkaraṇa Chatushṭaya*, merely taking the name of an object tells one nothing about it, but by cognizing the object itself it may be properly known. An aspirant will find the object of his meditation for himself. But if, on the basis of imagination, one shows him an object which is not there, then this is deceptive and false. Some such things have been written about *Vijñānamaya Kosha* abiding in *Brahmarandhra* or *Ānandamaya Kosha* abiding in the heart ; such fancies are on the basis of imagination. Those who consider that the heart is situated in the brain also think that the brain is the seat of the individual soul, but this is against testimony as well as against direct perception. We shall therefore consider this question of the position of *Brahmarandhra* and the evidence for it.

Ascertainment of the Positions of *Brahmarandhra* **and soul :** As long as one does not acquire the power of the Divine vision for entering inside, that is, the development of Divine vision through the practice of meditation, one cannot arrive at any correct or definite conclusion merely by reading books or by hearing philosophical discussions. Furthermore, whatever visions arise may be impure. That is why spiritual truths as described in the Upanishads and other philosophical texts are considered to be very difficult for realisation, and there are some differences of opinion in interpretation. But *Rishi-s* are explicit in their injunctions :

Nāyamātmā Pravachanena Labhyā na Medhayā na Bahu-Śrutena— 'नायमात्मा प्रवचनेन लभ्या न मेधया न बहुश्रुतेन' (*Mundak Upanishad 3-2-3*).

In other words, *Ātma* cannot be realised by simply hearing or studying scriptural instructions alone. Literary scholars, without understanding the secret meaning of the scriptures, create differences of opinion and

confusion by mere words. It is regrettable that they do not even keep silent. Such individuals, on the basis of their imagination, consider *Brahmarandhra* to be the seat of the soul, and they bring forth quotations from the Upanishads to support this. For instance, in *Brihadāraṇyaka Upanisdad* Rishi Yajñavalkya says:

Arvāga vilaşchamasa Urdhwa Budhnastasmin Yasho Nihitam Viswarūpam, Tasyāsata Rishayaḥ Sapta Tīre Vāgashtamī Brahmaṇā Samvidānā. (*Chap. 2, Bra. 2, Mantra 3*)

अर्वागविलश्चमस ऊर्ध्वबुध्नस्तस्मिन् यशो निहितं विश्वरूपम् ।
तस्यासत ऋषय: सप्त तीरे वागष्टमी ब्रह्मणा संविदाना ।।
(बृहदा० अ० २, ब्रा० २, म० ३)

In other words, the glory of the world is situated in the inverted cup, the face is downwards and the bottom upwards. Seven *Rishi-s* abide on the edge of this cup and the eighth speech describes the nature of *Brahman*.

This has been interpreted on the basis of words and imagination in the following way: that the glory of the world is *Prāṇa*—on the surface of the head there are two ears, two eyes, two nostrils, one tongue and the eighth speech. On the basis of imagination the glory of the world is taken to be *Prāṇa*. The seven *Rishi-s* have been interpreted as *Praṇā-s*, and *Prāṇa-s* have been interpreted as senses. Such a tortuous interpretation has led to confusion. The clear and simple meaning is the power of realising the knowledge of universe is seated in the skull; in other words, Mind Sheath and Intellect Sheath abide here. Mind, intellect and five senses are the seven *Rishi-s* which enable a person to acquire knowledge. Speech is indicative of all the *Karmendriya-s* which describe internal as well as external knowledge. This is the point in the skull which is *Brahmarandhra*, the main centre for acquiring knowledge. It is the controller of body, *Prāṇa-s*, mind and all the sheaths, but it is not the main source of consciousness. The source of consciousness is in the *Chitta*, which is the abode of the soul, and *Chitta* lies in the region of the heart. Therefore the brain is like the office or laboratory of the individual soul; it is not its residence.

Now we shall describe the main leader of the *Manomaya Kosha*, known as the *Manas-Tattwa*, mind.

Introduction to *Manas-Tattwa* or Mind: You may be surprised at this heading. There are few people in the world who do not know the name of mind. Learned or ignorant, villager or townsman, civilised or uncivilised, most people are familiar with the word 'Mind'. The mind has special importance in the Vedas also. From time immemorial arguments and differences of opinion exist in relation to mind. In the time of King *Janaka*, various spiritual conferences were organised, and the main topic of discussion was simply this mind. There has been much anxiety in the human race on this question of mind, due to ignorance of its essential nature and its functions. Many functions are even attributed to mind which do not belong to it.

In many scriptures there are statements such as:

Mana Eva Manushyānām Kāraṇam Bandha-Mokshayoḥ (*Maitrāyaṇi P. 6, Mantra 34*)—'मन एव मनुष्याणां कारणं बन्धमोक्षयोः (मैत्रायणी प्र. ६. म. ३४). That is—"Mind alone is the cause of bondage and liberation of human being." Such statements have often been misunderstood. Mind and intellect have been considered one and the same; therefore there has been confusion regarding their functions. Intermingling of their good and bad functions was all attributed to the mind and human beings had no clear idea what this mind could be. This is not just the fault of ordinary people. Learned scholars have studied the scriptures and passed on their knowledge to the general public without themselves attaining realisation. Nor did they strive to achieve proper research in this matter as is done in most subjects nowadays. The public listened to lectures and believed them to be facts. Prior to my own experiences I myself had similar views on the basis of study of books. Now I have attained a definite conclusion due to the realisation and which I have described in the chapter on *Antaḥkaraṇa Chatushṭaya*. There I have shown the different functions of mind, intellect, *Ahamkāra* and *Chitta*. Mind is a limb of *Antaḥkaraṇa*, which is associated with intellect, which is knowledge-predominating. This action-predominating mind comes into contact with intellect and senses and serves them like a busy servant. Here is a short definition of mind—Mind is the faculty which performs the functions of giving and taking of objects and actions without any deliberation.

It is also correct to say that due to the equal proportions of *Sattwa* and *Rajas*, quickness of function is an intense characteristic of mind. If this property were absent from the mind, no action of the soul, whether of knowledge or of mere activity, could be performed well. Therefore, what is most needed in *Sādhanā* is to control the fickleness of the mind. So you should visualise the functions of the mind in a special way in this *Manomaya Kosha*.

Definite view about *Manas-Tattwa*: It is our definite view regarding mind that it is very powerful, extremely bright, devoid of heat and touch, having a luminous and extremely active subtle light; because it is constituted of *Rājasik* and *Sāttwik* portions of the *Samashtīya Ahamkāra* (cosmic ego-principle), it is endowed with the properties of both *Sattwa* and *Rajas Guṇa-s*. For this reason it enables the *Sattwa*-predominating senses to perform their functions of bringing knowledge of sound, hearing form, taste, touch and smell. Similarly, it enables the *Rajas*-predominating organs of action to perform their functions. Because of its natural quickness and activity it reflects the objects and actions brought by the senses, and merely performs the functions of giving and taking. There is no discriminative power in the mind. When specially overpowered by *Rajo-Guṇa*, the mind becomes very fickle and does not allow the *Buddhi Tattwa* to be one-pointed during *Sādhanā*. Being of the nature of the three *Guṇa-s*, the mind is also influenced by them, and thus becomes associated

with virtues and vices. Therefore it is necessary to control its restlessness and unreliability. Various methods of controlling mind are well known. Some of them are given below, although some have been mentioned already in the chapter on *Antaḥkaraṇa Chatushṭaya.* The following are essential points :—

Control of Mind : In a similar fashion to the control of *Chitta,* the suppression of the fluctuations of the mind can be brought about by the method of *Ashtānga Yoga*—the eight limbs of *Rāja Yoga.* In the *Sūtra-s* Shri Patanjal, prominence has been given to *Chitta*; hence *Yoga* has been of defined as the cessation of the *Vritti-s* of the *Chitta.* But as अवयवबोधक word also denotes अवयवी, therefore in this instance the entire *Antaḥkaraṇa* is implied by the use of the term '*Chitta*', since these *Vritti-s* arise in all the four limbs of *Antaḥkaraṇa—Chitta, Ahamkāra, Buddhi* and *Manas.* Mind is a limb of *Antaḥkaraṇa* and its *Vritti* is *Sankalpa-Vikalpa,* the fluctuations caused by 'giving and taking'. The method of controlling all the *Vritti-s* of *Antaḥkaraṇa* is the practice of *Kriyā Yoga,* as described in the *Rāja Yoga* of Shri Patanjal. *Kriyā Yoga* consists of 'तपःस्वाध्यायेश्वरप्रणिधानानि क्रियायोगः' (योग. पा. २, सू. १)—practice of austerity, study of scriptures and surrender to God. (*Patanjal II-1*). With devotion and knowledge one should practise austerity and study the scriptures and also practise all the eight limbs of *Rāja Yoga,* especially *Yama* and *Niyama,* in everyday life. With the destruction of the impurities and afflictions through the *Samādhi-s,* wisdom increases and realisation shines more and more until one attains self-realisation through discriminative knowledge. 'योगांगानुष्ठानादशुद्धिक्षये ज्ञानदीप्तिराविवेकख्यातेः' (योग. पाद. २, सू. २८). All the limbs of *Rāja Yoga* are very effective methods of destroying the *Vāsanā-s* of afflictions, impurities and distractions. When one is able to control mind by the practice of *Pratyāhāra* (withdrawal of senses) one gradually finds success in concentration, meditation and the *Samādhi-s.*

What is *Pratyāhāra* ? *Pratyāhāra* is a combination of the two terms —*Prati* and *Āhāra,* meaning relinquishmeht or renunciation of food for the senses, *i.e.,* one should not accept this food and should turn away from it. Sound, touch, form, taste and smell are the five forms of food for the senses. Giving and taking, coming and going, etc. are the functions of the organs of action. When the *Indriya-s* rest peacefully, having generally renounced their functions, this state is called *Pratyāhāra,* but there is also the state of *Pratyāhāra* for the mind. In the process of acquiring knowledge, the lord of the senses is the mind. The lord of the mind is the intellect, and the companion of the intellect is the *Chitta.* When the mind becomes attached to astral objects through the channel of the senses, being over-powered by the memory of impressions, then *Chitta, Ahamkāra, Buddhi, Manas* and *Indriya-s* become as if directed outwards to grasp objects. But if, when the *Indriya-s* are in contact with the astral objects, the lord of the *Indriya-s* (the mind) does not accept the reflection of impressions brought by the senses, *i.e.,* if the mind does not assist the senses, then there is no cognition of the objects. This state of mind

when it does not reflect objects, is known as *Pratyāhāra* (withdrawal).

By the practice of the limbs of yoga, the mind is detached from objects and becomes concentrated on one object until it is identified with it. Even in this state the senses turn inwards and follow the mind, but when mind is controlled the senses cease their functions and remain peaceful. Then, even in the presence of distractions such as lust, anger and greed the senses remain unmoved; they do not grasp objects or distractions and are at peace. When the mind does not reflect objects of the senses it has attained the state of *Pratyāhāra*. Please see the method of realising this in the chapter on the *Vijñānamaya Kosha* (Intellect Sheath).

In describing the characteristics of *Pratyāhāra*, the *Yoga Sutra* states: "अनुकार इव'—*Anukār Iva* (*Patanja! II-54*), meaning 'as if imitating'. The meaning of this term is clarified by the explanation in the preceding paragraph. Although sections of the *Yoga Darshana* have described *Pratyāhāra* as one of the external means, Rishi Yajñavalkya considers it to be one of the internal means. The fruit of *Pratyāhāra* has been described:

'ततः परमावश्यतेन्द्रियाणाम्' (यो. पा. २, सू. ५५)

Tatah Paramāvaṣyatā Indriyāṇām (*Patanjal 2-55*)

In other words, the perfection of *Pratyāhāra* is the attainment of complete mastery over the senses. This is borne out by the interpretation in the preceding paragraph. There is no doubt that with the mastery of senses one attains mastery over mind also. The more one attains perfection in *Pratyāhāra* the more one develops firm and steady practice in concentration.

Concentration of Mind : It should be remembered that without the assistance of mind, no *Indriya* can perform its functions. In *Ānanda* and *Asmitā* states of *Samādhi*, both mind and intellect also give up their functions and rest peacefully in their own selves. Mind and intellect have no transaction with the *Indriya-s* or with the *Chitta*. For control of mind, one should practice concentration and meditation, with *Pratyāhāra*. Practice of meditation with concentration is, as it were, tethering the mind to a fixed post. The mind goes round and round the post until it becomes exhausted and then it sits down quietly, although it does not becomes completely inactive. In *Dhāraṇā*, *Dhyāna* and the *Samādhi-s* the functions of the mind become more and more subtle until it seems devoid of activity, but it is never absolutely inactive. Just as a whirling top in full swing appears steady, or the sun, the moon and the earth, though moving, appear static, even so the mind appears to be steady.

Dhyana (Meditation) : The *Sānkhya Sūtra* describes *Dhyāna* as follows :

"*Dhyānam Nirvishayam Manah.*"

'ध्यानम् निर्विषयं मनः' (सांख्य. अ., ६ सू. २५)

"*Ragopahītardhyānam.*"

'रागोपहीतध्यानिम्' (सांख्य. अ. ३, सू. ३०)

The meaning of this is that *Dhyāna* is to keep the mind detached from all objects and the oscillations caused by them, except the one object of meditation. In the practice of concentration one should meditate on one object, with love and devotion *i.e.*, on the light and bliss of the Lord and the Indweller refuge of the *Sādhak*, and try to enter His being, in the same way as a river enters into the ocean. One should not think upon any object other than God. To be absorbed in the Indweller, the Lord, as the object of meditation is the best practice. The term *Pratyaikatānatā* in *Raja Yoga* means 'unbroken flow of concentration on the object of meditation—तत्र प्रत्यैकतानाता ध्यानम् (योग० प० २, सू० २). *Jñāna* (knowledge) is an aid in the practice of meditation. When *Jñāna* is combined with *Dhyāna*, it becomes lively, pleasant and blissful. The statement :

'Nasti dhayānam vinā jñānam'

'नास्ति ध्यानं विना ज्ञानम्'

that is, "There is no *Dhyāna* without *Jñāna*" illustrates this combination. Whenever intellect, associated with *Vāsanā-s* and worries, is unable to enter into meditation, one should, with the help of wisdom and knowledge, reflect upon the nature of the world-phenomena constituted of the three *Guṇa-s*. By putting questions to oneself one should try to find out the real cause of worries, pain, memories and vacillations of the mind; thereby one carries out the practice of *Nididhyāsan* (continued inquiry). When the intellect is engaged in such thoughts, the mind will give up its wilfulness and engage in one line of thought. As a stubborn horse can be brought back to the proper path by a roundabout manner, so the mind, having given up its obstinacy, enters into meditation in a composed manner. This also is an easy method.

Realisation of the Functions of the Mind : In the above section we have discussed the state of entering into *Brahmarandhra* through Divine vision in order to realise its functions. Now please keep the illustration of *Brahmarandhra* in front of you. Although there is some difference between the reality and its illustration yet if you proceed on the basis of this illustration you will attain realisation of the facts, which lead you to supreme contentment. You will find the colours and forms of mind, intellect and senses and their functions exactly as illustrated therein. Having seated yourself in meditation, try to concentrate on the middle of the skull through your Divine vision. First of all, direct your vision towards the mind, which is shining like the lunar orb or the Venus star, and keep this light steady. When a little steadiness has been acquired, you will see the rays of the mind, coming into contact with the *Indriya-s*. When the contact of these two is clear, you will come to see how the mind manifests a special throb or ripple whenever it accepts the sense impressions brought by the *Indriya-s*. While casting the reflections of objects in the orb of the intellect, there arise extraordinary actions and reactions, due to the mutual relationships of mind and intellect. These things cannot be described adequately in words, nor can they be fully illustrated in a picture.

The sun, moon and stars, although they are round like balls, but when shown on a paper appear to be flat, even so the intellect, mind and the senses are round like an egg yet appear flat. Only by the mature vision of meditation are they seen in their true form. When these *Indriya-s*, under the impressional power of the mind, engage themselves in various actions, one should then observe the prompting forces of the mind, the activity of the senses and the mutual changes that take place in the forms and colours due to their interaction. If at the time of meditation, with eyes closed, objects like stars or globules of light of different colours appear coming out at the centre of eye-brows, these should not be mistaken to be the lights of subtle *Indriya-s*, mind or intellect—the desire to observe anything during such concentration, the action of the subtle eye throws light on all sorts of nerves in the areas and these lights want to come out but as there is no outlet due to the eyes being closed, the light of the optical nerves comes in contact with the eye-balls and produces the effects described above creating such different appearances. But if during meditation the eyes are kept half open (उन्मुनी मुद्रा) and extraordinary luminous lights appear, then these should be considered of the forms of such as the *Indriya-s*, mind, intellect, etc. This manner of meditation removes the illusions mentioned above. All the *Indriya-s* are like small circular points of light. Whichever *Indriya* is prompted by the mind, it becomes especially active, and starts performing its function. Almost all people experience all the *Indriya-s* functioning together at the same time, but as has been mentioned before, it is because of the natural quickness of the mind that one experiences this illusion. The mind actually contacts the *Indriya-s* one after another, but this rapid action is not at first realized by us. When one has to thread lotus or rose petals put together one on the other, it is immediately obvious that the needle has to pass through the petals one after another; so the quickness of the mind and its intense activity appear an immediate effect. Just as a long stick with burning torches at both ends, whirled round the body rapidly, appears to be a complete circle of fire because of the quickness of the motion, so the mind appears to perform many functions at the same time during its rapid motion.

When the mind is not in contact with the senses, no *Indriya* will be able to grasp any object or to perform any function. This is analogous to the fact that although you have eyes, you do not always see; although you have ears, you do not always hear. One should try to intensify the practice of visualising the movements of the mind. Novices in meditation only perceive these movements erratically, sometimes not at all, but after intense practice for a long time the functions of the mind and the senses are seen acting together clearly and accurately. There is no gain in haste; this exhausts patience. Continue your practice firmly and patiently with faith. You will surely experience the inner visions according to your own self-efforts. All these subjects are based on one's own experience and, therefore, every aspirant must personally develop such experience.

The presence or predominance of a particular element in each sense will now be considered. We notice in our day-to-day activities that our eyes perform the function of seeing alone, and not of hearing; the ears hear only, they do not see. The reason is as follows. Every *Indriya*, whether it is gross or subtle, has in it a predominance of a particular *Tattwa*. Other *Tattwa-s* are present there to assist that particular *Tattwa* which predominates. Because of this specialisation, these *Indriya-s* grasp their respective objects. *Annamaya Kosha*, the Food Sheath, is made up of the *Sāttwik* portions of the five great elements which we have discussed previously. On the basis of this, every *Indriya* has predominance of a particular *Tattwa*, together with the presence of other *Tattwa-s* which assist the predominating one.

The Predominance of Tattwa-s in the Organs of Action (Karmendriya-s) :

1. In relation to other *Karmendriya-s*, the first *Tattwa* (earth element) is most predominant in the anus and the other four *Tattwa-s* are assisting the first *Tattwa*.
2. In the generative organ, the water element is predominant.
3. In the feet, the fire element predominates.
4. In the hands, the air element predominates.
5. In the *Indriya* of speech, the ether element is especially predominant.

The Predominance of Tattwa-s in the Senses of Perception (Jnanendriya-s) :

1. The earth element predominates in the nose.
2. The water element predominates in the tongue.
3. The fire element predominates in the eyes.
4. The air element in the skin or touch.
5. The ether element in the ears.

The remaining *Tattwa-s* assist each of the predominating ones.

As these five great elements are the material cause of the Food Sheath, so they are the material cause of the gross organs of action and the gross orbs of the senses of perception. These elements are present in all of them, being their material cause. Similarly in the subtle form of the following gross *Indriya-s* : *Sāttwik Ahamkāra* is present as a material cause in the *Jñānendriya-s*, *Rājasik Ahamkāra* in the *Karmendriya-s*, and *Sāttwik* and *Rājasik* portions of *Ahamkāra* in the mind which is the prompter of all other *Indriya-s*. Because *Ahamkāra* is the material cause of all these, *Manomaya Kosha* (the Mind Sheath) is an aggregate of the mind and the *Indriya-s* together with the five *Tanmātrā-s*. All the *Indriya-s*, whether they are subtle or gross, experience enjoyment due to the prompting of the mind, whether these enjoyments be subtle or divine (*Panch Tanmātrik*) or not divine (pertaining to the gross five elements).

A *Yogi* who is able to understand and, by practice, directly perceive the subtle mutual operations of the mind, the *Indriya-s* and the *Intellect*, that is, the functions of *Manomaya* and *Vijñānamaya Kosha-s* as they

act in the fraction of a second, will be able to attain the knowledge of the self successfully. The luminous mind, through its seat in the place of *Brahmarandhra*, yet pervades *Prāṇamaya* and *Annamaya Kosha-s* by its luminous rays, even in the same way that a lamp, placed in one spot, illumines the entire room by its light. When the mind goes on offering the perceptions taken from the senses to the intellect for its judgment, then in that epecial condition of the mind the waves arising in it and its quick vibrations are very subtle and of great intensity, so that a *Yogi*, seeing these things, is amazed and bewildered. The functions of the mind are direct in the waking state and indirect in the dream state. In both states, the enjoyer of the objects is *Buddhi* alone. The condition and functions of the mind, when under the influence of lust, anger, fear, grief, etc. have been depicted in Illustration No. 14.* Please study this diagram and try to realise it internally.

The Sequence of Inner Vision of Functions of Every Karmendriya : Please remember the following sequence in all inner visions. The afferent and efferent nerves that arise from the gross *Karmendriya-s* and *Jñānendriya-s* reach the three parts of the brain, cerebrum, cerebellum and medulla oblongata, and from there they send their sensations to the subtle *Karmendriya-s* and *Jñānendriya-s*. Next, visualise the functions of the *Karmendriya-s* in association with the mind and the intellect. First of all begin by visualising the organ of action ; let us start with *Gudā*, the anus.

The Organ of Excretion : The function of the anus is excretion. How does it perform this function? What are the functions that take place in our sheaths while passing excreta? You should visualise these processes, entering into *Mūlādhāra Chakra*, the basal plexus, by the sharp vision of meditation. First of all, recollect from your memory the state in which excreta pressed upon the anus. Visualise how the afferent nerves situated at the opening of the anus become active just before excreting. By contracting and expanding the anus, visualise a place inside the body, about six or seven inches above it, where there arises a particular form of restless sensation, the desire for evacuation. It arises in the subtle *Indriya* of the gross organ of action, the anus. Seated in *Brahmarandhra*, the cause of this desire is *Buddhi* or Intellect. See how the inellect goes on sending this desire

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Illustration No. 14

Manomaya Kosha under the influence of lust, anger, fear and grief.

1. In this picture, intellect is yellow coloured, being influenced by *Rajo-Guṇa*; the ripples arising are due to lust, anger, fear, etc.
2. Under the influence of the emotions of lust, anger, etc. the mind becomes tinged with blue in its whiteness, and is seen accepting the object of the senses.
3. The senses of perception and action are being agitated by the *Rajasik* emotions of lust and anger, etc.
4. The mind reflected by the objects and thus active is causing ripples in the orb of the intellect.

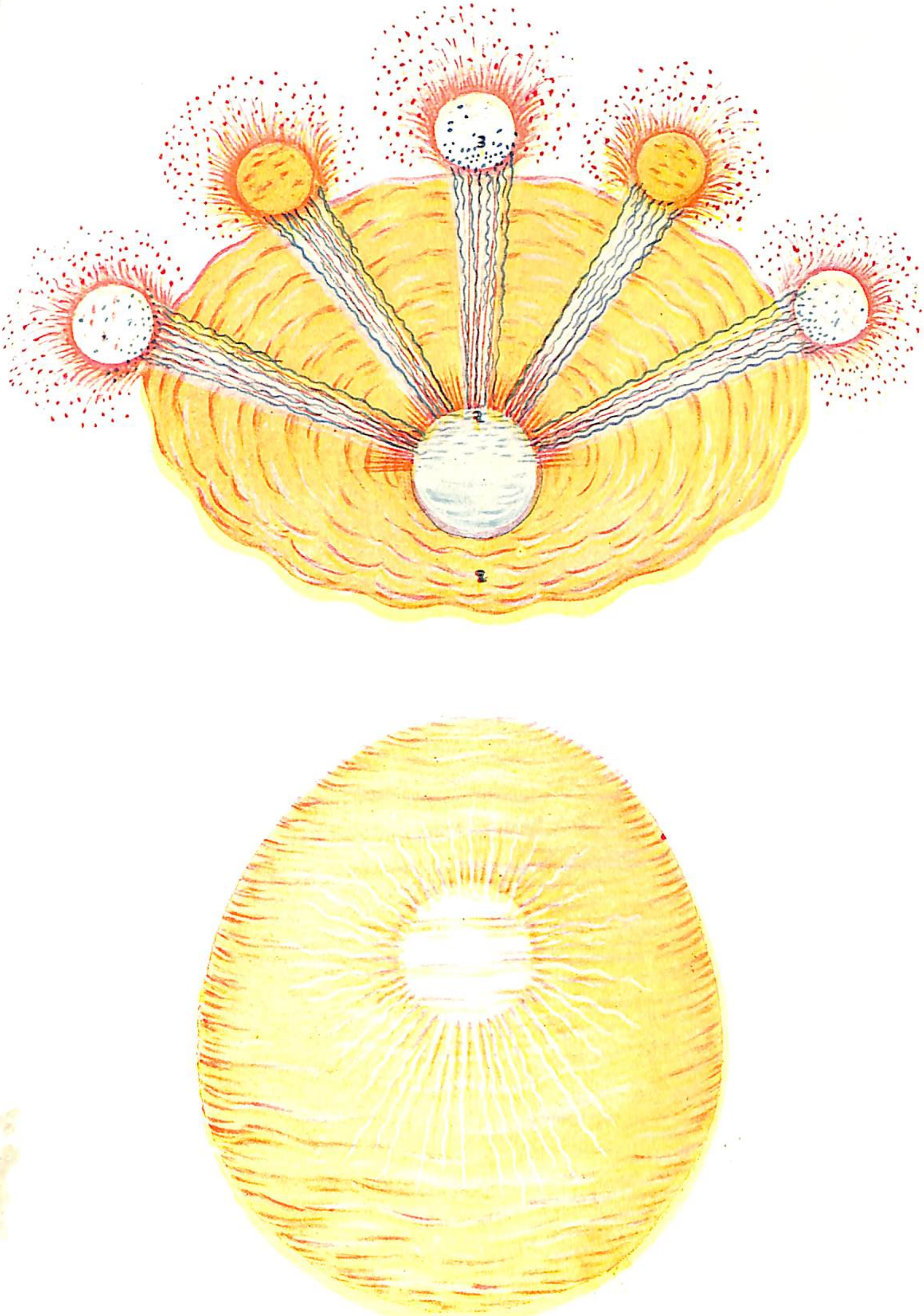
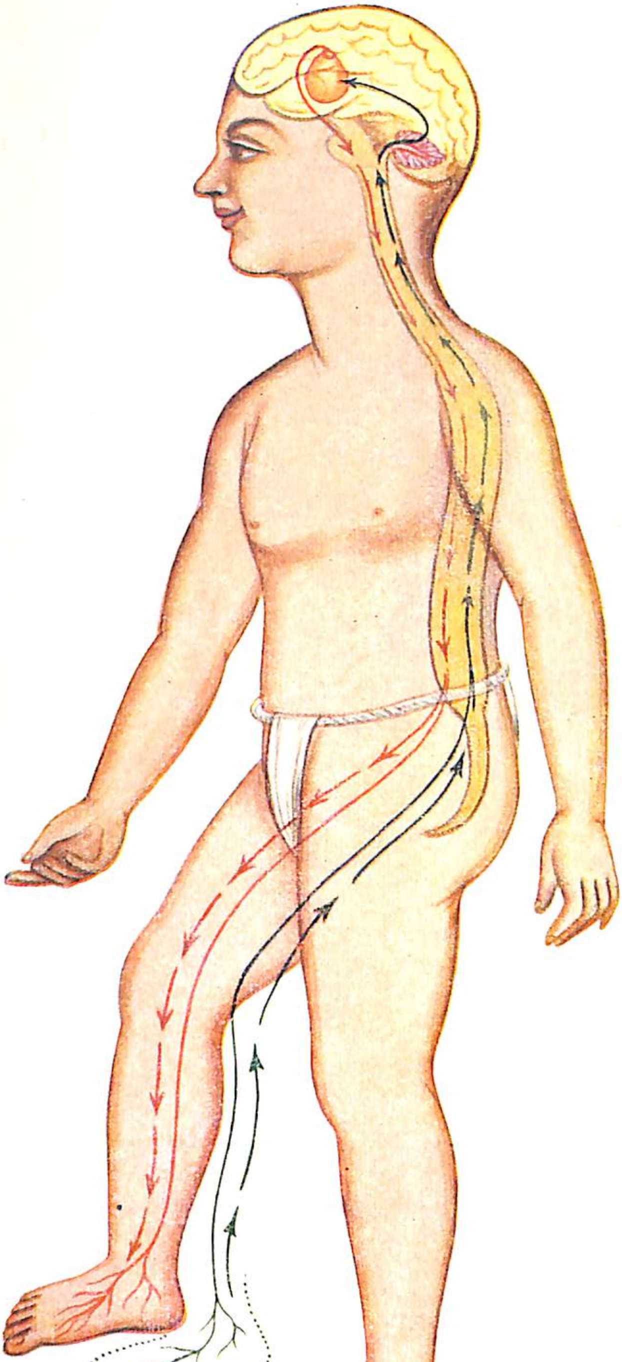


Illustration No. 14

Manomaya Kosha under the influence of lust, anger, fear and grief.



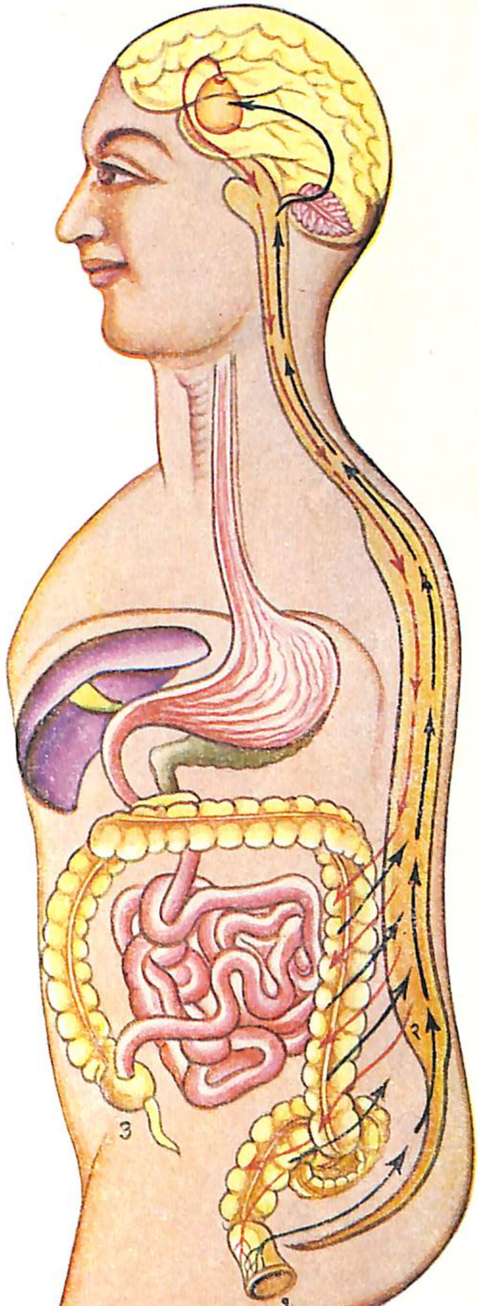


Illustration No. 15

Visualisation of foot

Visualisation of the organ of evacuation

through the mind ceaselessly, how the mind activates this desire to evacuate in the large and small intestines through efferent nerve fibres through the spinal column. Visualise, with your meditative vision, the movement that takes place in the region of the anus, six or seven inches above it in the place known as *Ganesh Chakra*, at the time of evacuating. Then the efferent nerve fibres of action and those of knowledge will appear to be extremely active. Knowledge and action, both passing through the spinal column and prompting the intestines, reach the top of the spinal column (*Sūkhshma Sharīra*—Astral Body) passing just in front of medulla oblongata through similar nerve fibres. In order to reach *Brahmarandhra* from the awakening of the anus, the experience of this movement is seen in the large intestines in the waist region, then in the back, next in the neck and ultimately in the *Brahmarandhra*. While reaching *Brahmarandhra* from the anus, knowledge and action are converted into subtle *Tanmātrā-s* which will be seen to influence the subtle organ of the anus. This receives the influence of sensations converted into *Tanmātrā-s* and will appear active. All these functions can be seen only in a deeply absorbed state, and this vision should be kept in view. All the subtle *Indriya-s* perceive the *Tanmātrik* forms of knowledge and action. But it should be well understood that the same system holds good generally. With the help of divine powers, obtained by the mastery of *Samyama*, a *Yogi* acquires a state of mastery over the elements and the limbs of the astral body, *i.e.*, the subtle and divine *Indriya-s* are enabled to experience gross and subtle objects and are able to enjoy them both. Therefore a *Yogi* can make the astral body also do the same work which he does through the physical body. Beause of the motion of the subtle anus organ, the mind reflects it and becomes active in the orb of the intellect. At this point the intellect converts its decisions into subtle impressions (*Samskāra-s*) and sends them out in the form of a light from its orb. Next, this impression having caused the luminous orb of the five *Tanmātrā-s*, enters into the heart. There *Ahamkāra*, the gross ego-principle, grasps this impression and lodges it in the orb of *Chitta*. On the other side, the intellect sends its decisions through the mind, through the channel of the same sense, gradually from the astral to the physical body and enables the gross organ to function. All these co-ordinated functions take place at the time a man is evacuating. They can be clearly understood from Illustration No. 15*. Therefore use

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* *Illustration No. 15*

The vision of *Karmendriya Gudā* (organ of evacuation) :

1. The large intestine is of yellow colour, through which excreta is expelled,
2. Through blue and red coloured arrows the give and take of perceptions of action and knowledge between anus and spinal column (*Sushumnā*) is shown.
3. Similarly, one can visualise urination and sex-enjoyment through the organs of reproduction.
4. *Karmendriya Feet* : Through blue, green and red arrows the give and take of the perceptions of knowledge and action arising from being pricked by a pin in the feet, through the medium of *Sushumnā* or spinal column, is shown.

this Illustration to help you to visualise. After this, you should go on visualising the functions of the other organs also. Remember this point that the gross *Indriya-s* grasp the gross objects and the knowledge pertaining to them, all gross actions, and all that is gross. And the subtle *Indriya-s* grasp only subtle knowledge and action, which has attained the nature of the five *Tanmātrā-s*. Every function or visualisation that takes place in the subtle world with the subtle objects through the subtle body is visualised with the divine eye alone.

The Organ of Generation : The organ of generation performs two functions—urination and generation. First of all, try to visualise the function of urination in the same way as you did with the function of excretion. Associated with the second function is the process of copulation. Here one should understand that lust is of two types. One is due to the revival or the memory of previous *Samskāra-s*; the other is due to external touch or lustful sights and talks. Its influence is seen in men in the form of fall of semen, and in women in the form of excretion of a special fluid. Although generally all the subtle *Indriya-s* and the mind have the nature of expansion and contraction while performing their respective functions of knowledge and action, yet among the *Karmendriya-s* the organ of generation is the only *Indriya* where the influence of lust is specially manifest in the form of contraction and expansion. The generative forces being specially manifest in this organ, it is the cause of the birth and production of all species from divines to men and down to small insects. All creatures are under the influence of this organ and most are slaves to it. Among the *Karmendriya-s* the organ of generation, and among the *Jñānendriya-s* the sense of taste in the tongue, are the most powerful organs. To acquire mastery over these two is the most difficult task. That is why a *Brahmachārī* who has acquired such mastery is given the highest respect. Without realisation and supreme dispassion no one can acquire this mastery. Mastery over these two implies mastery over the major part of the sense world. Through eight forms of break in the practice of continence, such as seeing, touching, talking, etc. with the opposite sex, by seeing animals and birds in the act of cohabiting, by immoral touch or by the memory of the internal lustful impressions, excitement starts in the penis. Because of the presence of these two causes, sensation is carried through the sensory nerves to the brain and the organ of generation seated in the *Manomaya Kosha* is influenced. In the state of meditation one can visualise the changes that take place in the subtle organ of generation, and due to these changes, mind and intellect develop different colours and forms. By visualising these functions one can understand the special features and actions of the particular organ. The same is the way of acquiring the science.

The Organ of Locomotion : The main function of the feet is coming and going; this should also be visualised by inner vision. This function is of two types. First, for the sake of maintaining the body. In this state

there is no special change of mind, intellect, or the subtle organ of locomotion. The second type takes place through fear or elation; for instance, when a person hears the roaring of a lion, or sees an elephant, a bear, a tiger, or other wild beast, fear arises in him and extraordinary changes take place in the *Karmendriya-s*, the organs of action. Through this influence, mind, *Indriya-s* and *Buddhi* undergo a special modification. One should try to visualise the changes that take place in their colours and forms in this condition. Then there is agitation in the entire body, including the subtle organ of foot, and it is clearly seen in all these organs, but it does not take place in the general state of moving or running about. Under the influence of elation, a tolally different type of modification is seen in the *Karmendriya-s*, as well as in the mind, the intellect and the whole body. In the case of fear a quite different sensation is visualized. Mind is the deity which receives all these influences and spreads them all over the body. Just as the sun, shining in the sky, influences the entire earth by heat and light, even so the mind influences the whole body. The function of locomotion takes place in the feet through the network of nerves which pervade the body from head to foot. Every movement takes place through the motor nerves. In the state of meditation one can visualise the process of locomotion and the functions of mind, intellect and the subtle organ of locomotion in the skull. The process of realisation is similar to that previously described.

The Hands : The main function of hands is to give and take. All manual work such as sewing, writing, playing on musical instruments, performing surgical operations, drawing, fighting, etc. comes under the general function of giving and taking. In dancing, hands and feet both operate together. Just as the feet are influenced by fear and elation, so are the hands also influenced by these feelings. In order to combat external attack that causes fear, and to protect oneself, both the hands move forward with rapidity, as you may have experienced many a time. Whenever any feeling arises from the orb of *Chitta* and enters into the orb of intellect, the intellect commands the Mind, which influences the subtle organ of hands by its subtle command and the connected motor nerves carry the order to the physical hands which then start functioning accordingly. All this happens very rapidly. Being influenced by feelings of violence, anger or hatred, the hands perform terrible actions, the thought of which strikes terror into the hearts of all. On the other side of things, however, the very same hands, influenced by pure divine feelings, perform the functions of charity and service of the distressed. You can very well wonder that while engaged in serving the sick and performing operations or in artistic work, the hands develop unique gentleness. Whether the actions of the hands are gross or subtle, whether they are cruel or gentle, they take place through the command of the mind directed by the intellect through the motor nerves.

The Organ of Speech : Speech arises through the interdependence of tongue, palate, teeth, lips, the root of the tongue, head, and nostrils. The

origin of speech is in the region of the navel. The subtle sound that arises in this region is known as *Parā* (transcendental). This sound is experienced by a *Yogi* with the power of mastery over *Samyama*. The general populace does not experience this *Parā* sound and that is why it is known as *Parā* or transcendental. Having arisen from the navel region, this sound comes to the region of the heart through the motor nerves. There it is known as *Pashyanti*, because at this stage the movement can be felt and the sound can be heard in the form of *Anāhata* (mystic sound) in the state of meditation. Rising higher, the sound enters into the region of the throat and here it is known as *Madhyamā*, and is heard in the form of the seven *Swara-s* (the seven basic notes of the musical scale). Moving further, this sound comes in contact with the tongue, palate, teeth, etc. in the mouth and flows out in the form of speech, becoming indicative of the relationship of word with its meaning. There it is known as *Vaikharī*. From a subtle origin sound becomes gross.

The use of speech is of different types. The first is internal, due to the feelings that arise which are then expressed by our speech. Speech is also used in answer to external words. In both these states the intellect, the mind and the *Indriya-s*, the sensory and the motor nerves, function together, but there is a little difference in the sequence of their functions. The external use of the speech organ that flows in the form of speech is also prompted by fear and similar emotions as well as by compassionate reactions evoking feelings of affection. In the state of fear, the sensory and motor nerve tissues connected with the organ of the eye or ear bring information of fear to the mind, and, through the mind, the fear reaches the intellect. The intellect, for the sake of protection, gives its decision at once to the mind. The mind commands the organ of speech to call out or to the hands to combat the attack and be ready for the counter-attack. The mind also commands the feet to run away. All such functions take place in the fraction of a second, but in sequence. When any pathetic sight or cry reaches us, then, in the manner described earlier, knowledge and action influence the intellect, and, according to the decisions of the intellect, the mind performs the further functions.

The next form of speech is due to internal prompting. The *Samskāra-s* of love, anger, pity, etc. or of intuition or knowledge arise from the *Chitta* in the form of memory, and, flowing in one successive current, produce ripples in the intellect. Being coloured by them the intellect gives its orders to the mind. The mind arises and activates the subtle organ of speech situated nearby. Then the motor and sensory nerve fibres that are connected with this subtle sense cause activity in the gross organ of speech. On the other side, the sensory nerve tissues being influenced by the mind, command the sounds to arise in the region of the navel. Sounds arising in succession from the navel flow in the manner described above and become manifest through speech. This is how speech is produced. In all these conditions the mind connects the intellect with

the *Indriya-s*, therefore it is the mind that ascertains the relationship between word and its meaning from the intellect.

The Function of Speech : Talking is the function of speech, but it is intimately related to the organs of perception, because all knowledge that is perceived by the senses is expressed by speech. Learned scholars as well as dull, deaf and lunatic people also use speech, but the intellect is not able to receive proper information from the speech of the dull, deaf and lunatics.

Speech is the best of all the *Karmendriya-s*. Wise men use this organ of speech in truthful and soft words, proper instructions and in religious discourses; thereby they acquire merit for virtuous actions and in consequence attain happiness. The world's best portion of activity is carried out by the organ of speech. Dull and foolish people misuse the organ of speech by uttering abusive words or talking upon sinful topics; thereby they perform vicious actions and reap the fruit of pain. But by observing *Mowna* (silence—doing little work by speech, only when absolutely necessary) neither virtuous nor sinful functions of speech take place. Thus we have seen that in the action predominating physical body speech is the best among all *Karmendriya-s*. It engages all the other organs in their actions.

Thus ends the science of the functions of the *Karmendriya-s* abiding in the *Manomaya Kosha* (Mind Sheath). But the mind is also related to the *Jñānendriya-s* and these too are also situated in the Mind Sheath. Unless the functions of the *Jñānendriya-s* are realised by you, this science will be incomplete. To complete it, you must understand the functions of the *Jñānendriya-s*, then further visualisation will become possible.

The Jnanendriya-s : The functions of the *Jñānendriya-s*, which belong to the *Manomaya Kosha*, are subtler and quicker than the functions of the *Karmendriya-s*. Although the mind performs the functions of giving and taking the sense-perceptions, yet there is a difference between the functions of the *Karmendriya-s* and the *Jñānendriya-s*. Whatever may be the objects—smell, taste, form, etc.—brought by the *Jñānendriya-s* thereby, the mind feels reflected and rapidly spreads out these reflections in the orb of the intellect. Further, the mind conveys the decisions of the intellect to the senses in a very short time. Between the senses and the intellect, the mind remains alert and as active as a fish that is frisking in the water through fear of being caught or in search of her prey. In comparison with the functions of the *Karmendriya-s*, the action of the senses is very subtle and extremely quick. For this reason a novice is not able to follow the sequence of these functions at first, because their speed is beyond his perception. But with the steadiness of practice, as the divine eye becomes more and more firm, these subtler and quicker functions and motions become clear and easily comprehensible. In view of the importance of these matters explanations have been given at length. Please study the illustration associated with this action and visualise as follows.

The Organ of Smell : The nose is the organ of experiencing smell.

Smell is of two types—fragrant and foul. Fragrant smells may be from rose, musk, jasmine or pandnus flowers, from saffron, mango, apple, pomegranate, orange, etc. Foul smells are also of numerous kinds. The nose is the abode of the organ of smell and it is the gross aspect of that organ, but 'smell', exists as energy in *Brahmarandhra* situated in the brain, and pertains to the *Manomaya Kosha* where subtle senses such as the eye, the ear, etc. are located. Arising from the brain are many sensory nerves which pervade the body and they are present in the nostrils also. Knowledge of smell is carried through these sensory nerves to the subtle organ of smell in the brain where it is then experienced. Differentiations of smell, their names and forms are recognised by our intellect. While visualising the process of the functioning of the organ of smell, one has to see how intellect changes its colours as it ascertains the different forms of the smell of rose or musk, etc. In other words, the modifications caused by ascertaining the smell of rose are seen by the divine vision to be different from those in the case of musk, and so on. This is a very difficult and subtle science which you have to perceive by your own divine vision. Now, with absorbed attention and devotion, please practise the following method, because this is the sequence of visualising the science of the functions of the senses.

Visualising the Function of the Organ of Smell : The smell of objects nearby or from a distance enters into the nostrils where information is carried by the sensory nerves from inside a place between the eyebrows; it strikes the olfactory lobe, constituted of sensory tissues. From there it spreads to every corner of *Brahmarandhra*, through the sensory tissues. Just like other senses, the sense of smell is also situated in the orb of the mind contained in *Brahmarandhra*. This gross smell, which has entered through the nose and has been carried through the sensory nerves and tissues relating to the olfactory lobe, is modified into subtle smell—*Tanmātrā* or subtle element—and enters into the sheath of the *Panch Tanmātrā-s* which covers the astral body constituted of twelve elements (*Padārtha*) of *Manomaya* and *Vijñānamaya* sheaths existing in the *Brahmarandhra* as a luminous effect. Here it appears to be dissolved, as it were, and floating, it reflects in or influences the subtle sense of smell. This influence is seen in the form of a flash, as electricity flashes at the junction of positive and negative charges, or as light flashes caused by the friction of two objects. In a similar way, through the influence of smell-*Tanmātrā*, there arises a flash in the sense of smell. The subtle sense is able to grasp the smell that has been thus converted into a *Tanmātrik* state. How quickly this gross smell is converted into its cause, the subtle *Tanmātrā*, in such a short time ! This rapid movement of transformation can be visualised by *Yogic* vision only; ordinary meditative vision will not suffice. All this should be properly visualised. Having perceived the *Tanmātrā* of smell, the subtle sense of smell becomes active, and offers it to the mind (situated in the *Manomaya Kosha*). The mind, being reflected by the smell-*Tanmātrā*, becomes active

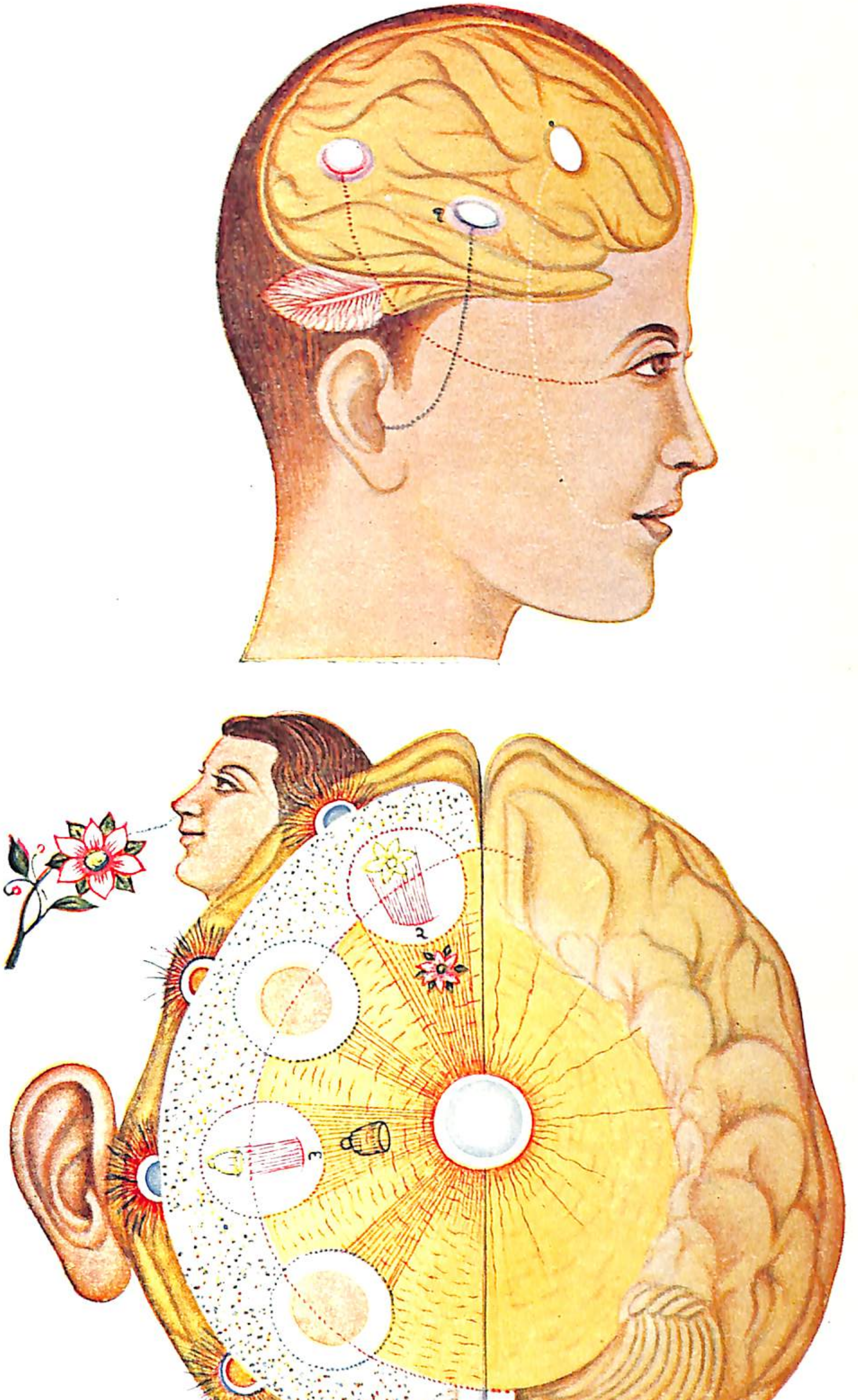


Illustration No. 16
Visualisation of *Jñānendriya-s* and their objects

in the *Vijñānamaya Kosha* (Intellect Sheath). This action is like dissolving colour in water. The mind, being reflected by *Gandha Tanmātrā*, enters into the orb of the intellect and churns it, as it ware; hence there arises agitation in the intellect. Within a fraction of a second the intellect gives its complete decision about the smell and sends this to the heart and towards the physical body, as described earlier. Illustration No. 16* helps to explain this process. Now, in a similar way, one should visualise the functions of the other senses such as the taste, sight and touch.

The Organ of Taste: The function of the tongue is to experience taste. Six varieties of taste are well known in this world—sweet, sour, saline, pungent, bitter and astringent. When these tastes come into contact with the organ of taste abiding in the tongue, the sensory nerves carry them in the form of subtle taste-*Tanmātrā*; and these tastes, having thus been converted into subtle *Tanmatrā-s*, now come into contact with the subtle organ of taste. As described earlier, there arises a unique flashing in the subtle sense of taste when it is influenced by the taste-*Tanmātrā*. The Mind takes the reflection of this function and performs the further actions in a sequence described in the preceding sections. While distinguishing different types of taste, the functions that go on in the orb of Intellect should be properly visualished. The functions that take place in association with a sweet flavour, the subtle sense of taste, in the Mind and in the orb of Intellect, differ in their appearance by divine vision from the realisation of bitter taste. This distinction should be seen properly by the Divine Eye. Through the influence of the three *Guṇa-s* the functions of taste are further differentiated, and become still subtler and more intricate. The decision of the Intellect as to the differentiation is conveyed through the Mind and thus the man experiences taste in the tongue. In this way the function of giving and taking of taste takes place until the enjoyment is at an end.

The Organ of Sight: Approximately half of the world is perceived by the eye, the organ of sight. There are three main types of colours, seven primary colours, and many additional tints through the vision of the mixture of these in different proportions. Innumerable names and forms are objects of the vision of the eye organ. Whenever any object comes within the view of the gross eyes, the reflection of that object is carried through the optic

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**Illustration No. 16.*

The visualisation of *Jñānendriya-s* and their objects:

1. In the large brain, three centres of the *Jñānendriya-s*—eye, ear and taste—are shown.
2. In the active part of the large brain, the smell of a flower is being perceived by the nose, as a result of which mind is performing the function of giving and taking of the object and a peculiar reaction is taking place in the orb of intellect while it performs the function of ascertainment.
3. Intellect is undergoing special modification during its function of ascertainment, through the giving and taking of the mind at the perception of the sound of a bell, brought to it by the organ of hearing,

nerves to the subtle eye-sense situated in the brain. The consequent processes of the creation and distribution are similar to those already described in the organ of smell. You must visualise this science directly by divine vision. Illustration No. 16* will assist this practice.

Reflection : Whatever may be the object, whether gross or subtle, the reflection falls on the play of the subtle eye though with a difference in sequence. The reflection of the size, form and colour of a man first falls upon the gross eyes and is carried through the optic nerves, then the reflection comes to the subtle eye-sense. In the case of super-sensual objects and their functions, these are known by the intellect, the reflection falling directly on the subtle eye and being carried to the intellect through the medium of the mind. Just as a person sees distant objects through a telescope, and subtle objects through a microscope, even so a *Yogi* sees gross and subtle objects through the instrumentality of the divine eye. Every object of the world, whether gross or subtle, located in one place or in all places, can become an object of the divine eye if it has form or colour. However, gross objects are seen by the gross eyes and the subtle super-sensual objects by the subtle eye situated in the astral body. By the use of this divine eye, *Yogis* are enabled to visualise the subtle sense-enjoyments, even in the same way as the majority of the people enjoy the gross objects through the physical body. The functions of the astral body are not easily understood by worldly people, although in everyone it functions just like the astral body of a *Yogi*. But the *Yogi* is able to visualise the functions of his astral body and can put it to work for any particular function he desires.

The Organ of Touch : Wet, dry, cool, hot, soft, hard, etc.—all these perceptions are known through the sense of touch. The skin covers the whole body, and the inner channels of the body also have a similar covering. In the muscles also the sense of touch is present. In the same way as the other senses function, the object of touch is conveyed through sensory nerves to the subtle sense of touch in the brain. Beyond this the functioning is in the manner described earlier. Visualize the touch system in the same way.

The Organ of Hearing : Words are either soft or harsh, pleasant or painful, good or evil. All words and sounds are perceived by the organ of hearing only. Sound coming from nearby or from distant places is focussed into the ear channel through the external ear and strikes the tympanic membrane; its impressions are carried through the auditory nerves to the brain. The further functions are as described previously in the context of the other senses.

Thus, you should know how these ten *Indriya-s* cognize their respective objects with the aid of the mind, and how the mind functions rapidly in conjunction with the intellect. The following illustration will enable you to understand tne speed of the mind.

A traveller is going through a forest on foot. According to the

nature of the atmosphere he is experiencing either coolness or heat. He carries some luggage in one of his hands. He sees the beauty of the forest as his path leads him on. With one hand he conveys some food to his mouth which he chews with his teeth as he walks on. He also converses with friends who are accompanying him. His ears hear the music of the forest birds as well as the conversation of his friends and all the time he is apprehensive of wild animals. He smells the blossoming of wild flowers as he passes near them.

Thus, all the organs of perception and some of the organs of action are performing their respective functions. Here the alertness of the mind is in evidence. The mind is contacting all the senses one by one, and enabling each sense to perform its particular function, and to carry out the decision of the intellect in relation to each sense. According to the commands of the intellect each sense is engaged in its proper function and owing to the speed of the mind in action its functions cannot even be imagined. Whether these functions are of giving or taking, of the mind or the decisions of intellect, they occur in sequence and not all at the same moment. The mind is atom-like and subtle and is located in one place, therefore its functions are sequential and systematic. God is all-pervading, hence He can perceive all objects simultaneously but not so the mind.

Thus the function of the ten *Indriya-s* and their relationship to the mind and the visualisation of all this by the divine vision have been described.

The Necessity for Mystic Vision : As long as aspirants have not visualised the subtle activities of the mind, the intellect, the subtle senses, their luminous forms and mutual functions, and all pertaining to the subtle universe by entering into the inner being through mystic vision, it is not possible to have complete faith in the existence of divine truths as you will have after visualisation. In every age there have been scholars who believed only in the visible world. They considered the material universe and said "This is the World—There is no other." (*Ayam Loko Nāsti Param*—अयं लोको नास्ति परम्—*Kaṭha. Chapter 1, Valli 2, Mantra* 6) Even today there are many such people who preach this doctrine; whether they are scientists or atheists, Indians or foreigners, they are far away from truth and reality.

In modern times Western scientists have made startling progress in the physical sciences and have invented subtle and unique instruments. They have perfected intricate machines and marvellous apparatus; they have perceived and worked with physical laws; they perceive distant stars and send projectiles into space and they can inspect the minutest particles. Yet they are far behind the *Yogis* who have trodden the mystic path. Scientists who have detailed knowledge of the physical body know little or nothing about the *Prāṇamaya, Manomamaya, Vijñānamaya* and *Ānandamaya Kosha-s*. All these belong to the astral world and since they are not visible to gross physical sight, scientists do not believe in them. But the *Yogis*, who have had direct realisation of these mystic truths, cannot doubt the existence

of a subtle world apart from this physical world. The objects of this subtle world cannot be perceived by the gross senses or by physical instruments; they can be seen only by the subtle divine senses. The astral and the causal bodies of all human beings really belong to the subtle world. Different parts of these bodies can be directly visualised by divine sight obtained by the practice of meditation :

यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह । बुद्धिश्च न विचेष्टति तामाहुः परमां गतिम् ।।
(कठ० अ० २, व० ६, मं० १०)

Yadā Panchāvatishthante Jñānāni Manasā saha. Buddhishcha na Vicheshṭati tāmāhuḥ Paramām Gatim.

(*Kaṭha. Chap. 2, Valli 6, Mantra 10*)

It means: "When all external functions and means are completely checked, one sees the *Ātman* which is subtle beyond the visible world." This is why all physical instruments are inadequate for this knowledge. It is by taking refuge in *Yoga* that one can not only see the subtle world but also acquire its entire knowledge as we have described. Scientists will not be able to know the inner subtle elements just on the basis of physical science or by man-made instruments.

When the sensory and motor nerves are activated by the rays of the mind, then scientific instruments can perceive physical movements, record and measure them, and analyse their gross constitution and laws. Beyond this they cannot proceed. A few scientists with belief in the subtle and causal bodies have hoped to see the subtle elements by means of the gross senses and physical instruments. It is no wonder that this contradictory and perverse effort does not succeed.

CHAPTER IV

INTELLECT SHEATH
(VIJNANAMAYA KOSHA) AND ITS SCIENCE

We shall now proceed to describe *Vijñānamaya Kosha* which is interlinked with the sheath described in the previous chapter. When the knowledge-predominating intellect is joined with the aggregates of the sixteen *Tattwa-s* constituting the *Manomaya Kosha*, which is action-predominating, the *Vijñānamaya Kosha* of seventeen *Tattwa-s* is thus formed. It is also known as the astral body (*Sūkshma Sharīra*) which abides in *Brahmarandhra* in the crown of the head.

The luminosity of the *Vijñānamaya Kosha* or the astral body pervades the two sheaths of the physical body and extends beyond the physical body for a short distance, enveloping it. It should be remembered that the lights of *Chitta*, *Ahamkāra* and *Sūkshma Prāṇa* belonging to the causal body and the lights of intellect, mind and senses belonging to the astral body are more subtle than the lights of five *Tanmātrā*. Now we shall describe the intellect which performs the function of knowledge.

In *Vijñānamaya Kosha*, intellect is the main knowledge-predominating principle, and its glory is universal :

बुद्धिर्यस्य बलं तस्य, निर्बुद्धेस्तु कुतो बलम् । सर्वं कर्माखिलं पार्थ ज्ञाने च परिसमाप्यते ।
सर्वज्ञानप्लवेनैव । नहि ज्ञानेन सदृशं पवित्रमिह । ऋते ज्ञानान्न मुक्तिः ।

Budhiryasya balam tasya, nirbuddhestu kuto balam.
Sarvam karmākhilam Pārth jñāne cha parisamāpyate.
Sarvajñānaplavenaiva. Nahı jñānena sadriṣam pavıtramiha. Rite jñānānna muktiḥ.

These are the statements of great persons and sages and are perfectly true. We see that the intellect rules all over the whole world. It has always been so and will continue to be so in future. The uniqueness of the intellet is seen even in birds and animals. Amongst animals, horses, monkeys and elephants, and amongst birds, parrots, mainas, etc. are considered to have a good intellect. This intellect is an effect of cosmic *Muhat Raj* and is therefore of great importance. Being the illuminator of all objects, *Mahat Raj* is a light and a guide for this as well as the other worlds. The essence of the three Vedas is the *Gāyatri Mantra.* In this as well as in several other of the *Vedik mantra-s* the prayer to God as the Omniscient is for good intellect. There is no other worldly glory greater and more useful than this, because even if a person is endowed with good qualities, but does not possess a good intellect, then all this will become harmful instead of being pleasant and helpful.

With the aid of a good intellect one can understand and discriminate between truth and untruth. On the basis of intellect, good actions are performed. Through good actions, righteous character is born; this in turn gives rise to happiness. Without a good intellect man remains like a low animal, trudging aimlessly through life. Wherever peace and happiness are seen in the world, in small or full measure, they are due to the glory of good intellect; otherwise the world would be a hell. A good intellect is always recognised by the world in the fields of worldly duties, ethics, politics and scriptures, but one cannot go far on the path of blessedness with a worldly intellect, because truth is then mixed with untruth, good with evil, virtue with vice and the luminosity of *Sattwa-s* tainted by *Rajas* and *Tamas*. The Intellect should be developed, so that it becomes pure.

Contrary to a good intellect, a bad intellect is the cause of world-wide afflictions. Commonsense shows that without a good intellect there cannot be peace, harmony or spiritual development in the world. How could there be visualisation of subtle elements by a bad intellect? For this purpose a good intellect is necessary as it is able to comprehend the truth clearly and accurately.

Ritambhara Prajna (Truth-bearing Intellect) :

This is a technical term of *Rāja Yoga* which is very significant. Its meaning is expressed as follows :

ऋतं सत्यं विभर्ति इति ऋतम्भरा

Ritam Satyam Vibharti Iti Ritambharā

The power of that intellect which grasps the truth completely and does not accept even a trace of untruth is known as truth-bearing intellect. Such an intellect is needed by the whole of humanity. As long as the impurities of *Rajas* and *Tamas* are not removed from the intellect, so that it may grasp the truth properly and become keen and discriminating, it does not have access to spiritual fields. The sages have declared :

अणुरेष पन्था विततो देवयानः

Aṇuresha Panthā Vitato Devayānaḥ

This path is subtle, and those who have trodden the way of *Deva Yanā*, the path to liberation, have declared this in detail. *Yoga*, the arc light of all scriptures, has described authentic and practical methods of following this subtle path by acquiring *Ritambharā Prajñā*, the 'truth accepting' intellect. It has been stressed that by complete practice of the eight limbs of *Yoga*, with destruction of impurities, the light of knowledge shines more and more, until there arises disrimination between *Prakriti* and *Purusha*, matter and God. Then, by the practice of *Nirvichāra Samādhi*, there arises a special light which is known as *Adhyātma Prasāda* (placidity of intellect), another name for *Ritambharā Prajñā* (*Yoga* 1-48). This intellect has a special capacity for directly perceiving the hidden

internal forms of objects and this perception is more direct than that seen by sense-perception, derived by inference, or from scriptural testimony. It gives undeluded knowledge and science of super-sensual objects ; it is true to its own name. Through its truth-bearing nature it aids a man to realise the subtlest knowledge of the difference between *Purusha* and *Prakriti*, known as discriminative understanding or *Viveka Khyāti.* As long as the intellect does not attain perfect placidity, and is not able to distinguish accurately between truth and untruth, man is not able to attain *Viveka Khyāti.* Knowledge obtained by this intellect is absolutely direct knowledge, known as *Parama Pratyaksha* (absolutely clear). As in the declaration of the *Yogis* which we have quoted, there is another quality of this intellect. Due to the light of *Ritambharā*, the evil *Samskāra-s* of *Rajas* and *Tamas* do not arise in the state of *Samādhi*, in the form of memory, nor can the *Samskāra-s* enter inside. This divine light attenuates the dormant *Samskāra-s*, overpowers them and completely inhibits them so that they cannot sprout. This is a very great thing, that the *Samskāra-s* may be burnt up by the fire of knowledge and prevented from acting. The Gita's teachings are also similar :

ज्ञानाग्निः सर्वकर्माणि भस्मसात् कुरुते तथा । (गीता ४-३६)

Jñānāgniḥ Sarvakarmāṇi Bhasmasāt Kurute Tathā. (*Gita IV-36*)

Here '*Bhasma*' should be taken to mean that the *Karma Samskāra-s* return to *Prakriti* and remain dormant; 'matter' can change form but it cannot be destroyed.

Power of Samyama

The combined practice of *Dhāraṇā, Dhyāna* and *Samādhi* is known as *Samyama* and it produces another type of luminous energy known as *Prjañā Jyoti.* Both are divine, subtle and pure. By the aid of these lights, hidden subtle objects far away or inside the earth can be known as clearly as if they were placed like a *miroflom* (*Āmlā*—a fruit) in one's hand. By these mystic lights a *Yogi* sees the underground hidden *Samskāra-s*, and acquires the power to know *Prakriti* in its subtlest form and all its modifications. When a *Yogi* has acquired these lights he is never deluded. With the aid of this *Sāttwik* power, he removes obstacles from his path and, having scaled the different rungs of the *Yogic* ladder, he attains the height of *Para Vairāgya* (supreme dispassion), because the light of wisdom that is acquired by the mastery of *Samyama* never allows a *Yogi* to be deluded or go astray. However, there is a doubt to be cleared on this point.

Is such overcoming of Obstacles Right and Rational ?

The majority of great men believe that God is the giver of fruits of evil and good actions. When a *Yogi* is able to remove his obstacles by himself, is he then not interfering with Divine justice? The answer

is that the *Chitta* of a *Yogi* becomes sensitive and pure by his austerity (*Tap*) and even a trace of *Rajas* and *Tamas* in his *Chitta* makes him restless and does not permit him to have realisation in his *Chitta*. He washes away the impurity of *Rajas* and *Tamas* by the forceful current of *Vairāgya* (dispassion) from his *Chitta*. Then the fire of knowledge, abiding in the *Antaḥkaraṇa*, burns down even the taints of those *Rājasik* and *Tamasik Vāsanā-s*. This is done in a way similar to that of removing a thorn from one's foot or dust particles from eyes. To provide a method for removing future obstacles is perfectly in accordance with Divine Law and perfectly rational ; it is the carrying out of the divine behests. All the great men of the world have instructed accordingly and have supported the doctrine to avoid future pain.

Haiyam Duḥkham Anāgatam. (*Patanjal II-16*)

हेयं दुःखमनागतम् । (योग. पा. २, सू. १६)

"Pain that has not yet come, must be avoided." This is also laid down in the Vedas.

It is an indubitable fact that the intellect which is filled with *Sattwa* (*Ritambharā Prajñā*) destroys the seeds of afflictions and, having perfected the mystic vision, carries the *Yogi* to the door of liberation. This great glory belongs to the supremely *Sāttwik* Intellect. Whatever name you give to this makes no difference in its function. The Aphorism :

Pratibhādvā Sarvam........... (*Patanjal III-34*)

प्रतिभाद्वा सर्वम् । (योग. पा. ३, सू. ३४)

supports this view. It means : "Everything from the power of supreme enlightenment, from purity." Now, with the aid of this intellect which bestows discrimination, and through the Divine eye, try to visualise the five subtle elements and attain their inner knowledge. The method of visualisation of this is similar to the process of perceiving smell as described in the previous chapter on the *Manomaya Kosha*.

Realisation is possible through the Divine Eye

Every aspiration and urge lies buried in the *Chitta* of man in the form of seed-impressions which are awakened in the form of memory and develop in the orb of the intellect through *Ahamkāra*. Then the intellect directs the mind, which then directs Divine eye to visualise the gross element 'earth'. Just as the subtle eye is able to realise gross and sublte objects, so the other organs of smell, hearing, seeing, touch and taste, which are subtle, are able to realise gross and subtle objects. Directed by the mind, the subtle eye sends its rays to the depths of the earth and enables it to visualise all objects that are there to indicate what particular things are there and in what quantity. The colours and forms of the objects, the ratio in which they lie combined, and lot of other information, is given to the intellect without delay through the

mind, and the intellect gives its decisions instantly. In this way, the aggregate of *Manomaya* and *Vijñānamaya Kosha-s* goes to perform all the functions of the astral body for the divine seeing, hearing, etc., because this aggregate is itself divine and intangible, the subtle rays of these divine *Indriya-s* have the power of going to the nearest as well as the farthest regions of the world, of entering into the softest as well as the hardest objects and of revealing objects that are hidden. While commenting upon the 45th *Sūtra* of *Vidhūti Pāda* of *Rāja Yoga*, it has been stated : *Tattra Aṇimā Bhavati*—'तत्र अणिमा भवति'. In this statement the meaning of *Aṇu* etc. is that a *Yogi* who has conquered the elements can become small, large, heavy or light according to his will. This statement makes it clear that these supernatural acts are performed by the astral body. Just as the rays of the sun pass through a transparent glass, even so the rays of knowledge, emanating from the astral body, enter into every object or place of the universe. Divine eye, divine ear, and the other organs, are the limbs of the astral body, and their rays enable a man to hear or to see anything anywhere in the world. With the aid of these subtle perceptions a *Yogi* is able to see all changes and modifications, their reactions and functions in all material and elemental creations directly. As a scientist is able to observe even minute life and its functions under the microscope, so a *Yogi* is able to observe subtle as well as gross objects of the universe. Not only this, a *Yogi* who has mastered the elements can utilise the physical elements according to his desire and can create supernatural objects. In *Rāja Yoga* it is stated :

स्थूलस्वरूपसूक्ष्मान्वयार्थवत्त्वसंयमाद् भूतजयः ।

(योग. पा. ३, सू ४४)

Sthūla-swaroopa-sūkshmānvayārthavattva-samyamād bhūta-jayaḥ.

(*Patanjal III-44*)

In other words, every element has five forms; by doing *Samyama* gradually on these forms, a *Yogi* attains mastery over all these elements. This is called *Bhūta-jaya*, the state of mastery over the elements. Earth, water, fire, air, ether—these are the five great elements. (*Note : The term 'element' is used in its ancient sense, and not in the strictly defined meaning of modern chemistry and physics.*) Each element has five states. First, the gross state. This is realised by our gross senses as having name and form. In other words, whatever we are experiencing through the senses in the form of sound, touch, form. taste, smell, is the gross state of the elements. Second, *Swaroopāvasthā*, or essential nature. The characteristics of the elements are called their essential nature. For example, the solidity of the earth, liquidity of water, heat and light of fire, movement and vibration of air, and spaciousness of ether. Every element has its own quality and because of this every element is differentiated from the other. That quality which refers to the existence of a particular element is known as *Lakshaṇa* (characteristics). Third, *Sūkshmāvasthā*, or

subtle state—the five *Tanmātrā-s* go to constitute the subtle state. Smell-*Tanmātrā* of earth, taste-*Tanmātrā* of water, form-*Tanmātrā* of fire, touch-*Tanmātrā* of air, and sound-*Tanmātrā* of *Ākāsha* (ether)—these are the subtle states. Fourth, the three *Guṇa-s* having the characteristics of light, activity and inertia are implied in all these five great elements. They ar called *Anvaya* (analysed or logical) state. Fifth, *Arthavattva* (purposefulness). These five great elements have been created for the enjoyment and release of the soul. This is the main purpose and usefulness of these great elements.

This knowledge can be acquired by *Samprajñāta*, the lower form of *Samādhi*. Gross and *Tanmātrik* atoms, which are the causes, are directly realised. That great power that sustains all these particles and activates them is not yet directly perceived, but it is inferred. By simply acquiring the knowledge of physical elements, the vision of *Samādhi* does not become so subtle as to reveal the omnipresent, omnidirectional latent power. It is true that having attained this state of knowledge, a *Yogi* becomes fit to acquire knowledge of the essential nature of the elements, and then, through having acquired mastery of *Samyama*, he is able to create various objects by commanding the elements according to his will, which he can utilise for his enjoyment also. Gradually proceeding from gross to subtle states and realising the subtle knowledge pertaining to the elements, there arises *Viveka Khyāti* or discriminative understanding. This in turn gives rise to *Para Vairāgya* (supreme dispassion), which leads to the highest goal.

The Essential Nature of Five Gross Elements and the Way to realise them.

The essential nature of the five gross elements is realised in the following manner by the help of *Manomaya* and *Vijñānamaya* Sheaths. It should be remembered that in the course of evolution, subtle states give rise to grosser states, and every successive evolution has for its cause the preceding subtle element. The cause remains in the effect. For example, the five great elements originate out of the *Tamas*-predominating *Tanmātrā-s*. In the course of evolution the five great elements arise according to the following manner out of the atoms of the five *Tanmātrā-s*. First of all, *Ākāsha* (ether) comes into existence. In the great element of ether, there are atoms of *Ākāsha-Tanmātrā* and the other great elements are not found in the ether because they are grosser than it. In the great element of air, the atoms of *Ākāsha-Tanmātrā* are found with the atoms of the air-*Tanmātrā*. In the great element of fire, with the atoms of *Ākāsha-Tanmātrā* and air-*Tanmātrā* there are atoms of the fire-*Tanmātrā*. In the great element of water the atoms of ether, air, fire as well as water *Tanmātrā-s* are present. In the great element of earth, the atoms of ether, air, fire, water and earth-*Tanmātrā-s* are present.

The Second Series : When two atoms combine, there arises one *Aṇu* or molecule. When two *Aṇu-s* combine there arises a duad, a *Dvayaṇuk*. When two duads combine there arises *Tryaṇuk*, a triad. When two *Tryaṇuk-s*

combine, there arises a *Chaturaṇuk*. When two *Chaturaṇuk-s* combine, there arises a *Panchāṇuk*. Thus, having formed innumerable small particles, they go to form the aggregates of the gross elements and help the creation of the physical universe of the five elements.

The Third Series : When two atoms of *Ākāsha* (ether) join together, there orises visible ether. When the two atoms of *Ākāsha* and two atoms of *Vāyu* (air) join together, there arises visible air. When two atoms each of ether, air and fire join together, there arises visible fire. When two atoms of *Ākāsha*, two atoms of *Vāyu*, two atoms of fire, and two atoms of water join together, the visible water element arises. When two atoms of ether, two atoms of air, two atoms of fire, two atoms of water and two atoms of earth join together, there arises the visible earth element. And innumberable small particles of these go to form the gross five elements. In this manner they come to be the first, second, third, fourth and the fifth in sequence according to their qualities—sound, etc.

The Fourth Series : When sixty atoms of ether go to form an aggregate, then the visible ether arises; when sixty atoms of ether go to form an aggregate with sixty atoms of air, there arises the visible air. When sixty atoms of ether, sixty atoms of air and sixty atoms of fire go to form an aggregate, the visible fire element arises, When sixty atoms of ether, sixty atoms of air, sixty atoms of fire and sixty atoms of water go to form an aggregate, the visible water element arises. When sixty atoms of ether, sixty atoms of air, sixty atoms of fire, sixty atoms of water and sixty atoms of earth go to form an aggregate, there arises the visible earth element. Then an innumerable quantity of these elements goes to constitute the five gross elements.

The Fifth Series : Sixty atoms of ether go to form one *Aṇu*. 60+60=120 atoms, these form a duad or *Dvayṇuk*. 120+120=240 atoms, these form one *Tryaṇuk*. 240+240=480 atoms, these form one *Chaturaṇuk*. 480+480=960 atoms, these go to form one *Panchāṇuk*.

The above processes of the formation of elements have been described in the scriptures. In all these series—sound in *Ākāsha*; sound and touch in air; sound, touch and form in fire; sound, touch, form and taste in water; sound, touch, form taste and smell in earth; these mutually assist. *Ākāsha* (ether) has one quality; *Vāyu* (air) has two; *Agni* (fire) has three; *Jala* (water) has four; *Prithvi* (earth) has five; in this series qualities assist each other. This should be specially noted. Now by the practice of *Dhyāna Yoga*, established in *Samprajñāta Samādhi*, try to visualise the first of all the great elements—earth.

The Great Element of Earth : Having entered into meditation, direct the mind with the aid of the intellect. The mind will enter into the earth element with the help of the divine eye. The great element earth is composed of innumerable atoms and forms its solidity. One can visualise the changes that take place in this element. One can see how this earth, which is enjoyed by all, was first in particles and atoms, then by a series of

modifications has come to attain its present form. When innumerable atoms go to form an aggregate, earth assumes the present physical form. When a definite function takes place, the earth develops heaviness in it. Again, after a series of modifications, there arises hardness in earth, because the admixture of water is reduced more and more. With the removal of the sapidity of water, the earth is hardened. This process of modification goes on until the earth becomes fit for residence and enjoyment for all creatures. Next arises the fourth quality, that of over-laying, through which the earth is able to contain innumerable subtle materials in it. Then arises the quality of steadiness and it becomes the support for all beings. Then arises the quality of splitting, because now it is fit for giving abode to all beings. In order that beings may abide on it, the support must be hard. There arises hardness in the earth and due to the absence of water, it contracts. Due to contact with fire, the earth attains hardness. Then all beings live on it. When the heat is spent, there arises forbearance in the earth and beings are born. The earth becomes fertile and is fit for enjoyment by all. A *Yogi* has to see these modifications, beginning from the causal atomic and sub-atomic particles, then the series of modifications leading to the present gross form, with the aid of his divine vision. The process of modification goes on always in the great element earth. Effect assumes a causal state, and cause assumes the state of effect. This is known as eternal flow or eternal succession.

All these characteristics arise with the flow of time and space and they gradually devolve in the reverse manner of their emergence. After evolution, visualise involution of the earth. You can learn to see directly the states of earth at the time of evolution, equilibrium and involution. You can visualise the three types of modifications : *Dharma* (property), *Lakshaṇa* (characteristic) and *Avasthā* (condition) in the same sequence. The earth is also of the nature of the three *Guṇa-s* like other elements. Study Illustration No. 17.* You can visualise the forms of the three *Guṇa-s* in the objects arising out of *Prithvi Tattwa*, the earth element. This will give you knowledge of its causal state. If a *Yogi* is so desirous, he can see, by the power of *Samyama*, gold, silver and other minerals hidden in the womb of the earth, and can utilise them. He can also create them. But the main purpose of attaining this science is to realise *Ātmā*, the self, by developing dispassion towards all these material objects which are not self. It is by self-realisation that one can remove the thorn of pain for ever.

Illustration No. 17.*

The threefold colours of the five elements :

1. The visualisation of the *Sāttwik* forms and colours of the five great elements successively (ether, air, fire, water and earth).
2. The visualisation of the *Rājasik* forms and colours of the five great elements successively.
3. The visualisation of the *Tāmasik* forms and colours of the five great elements successively.

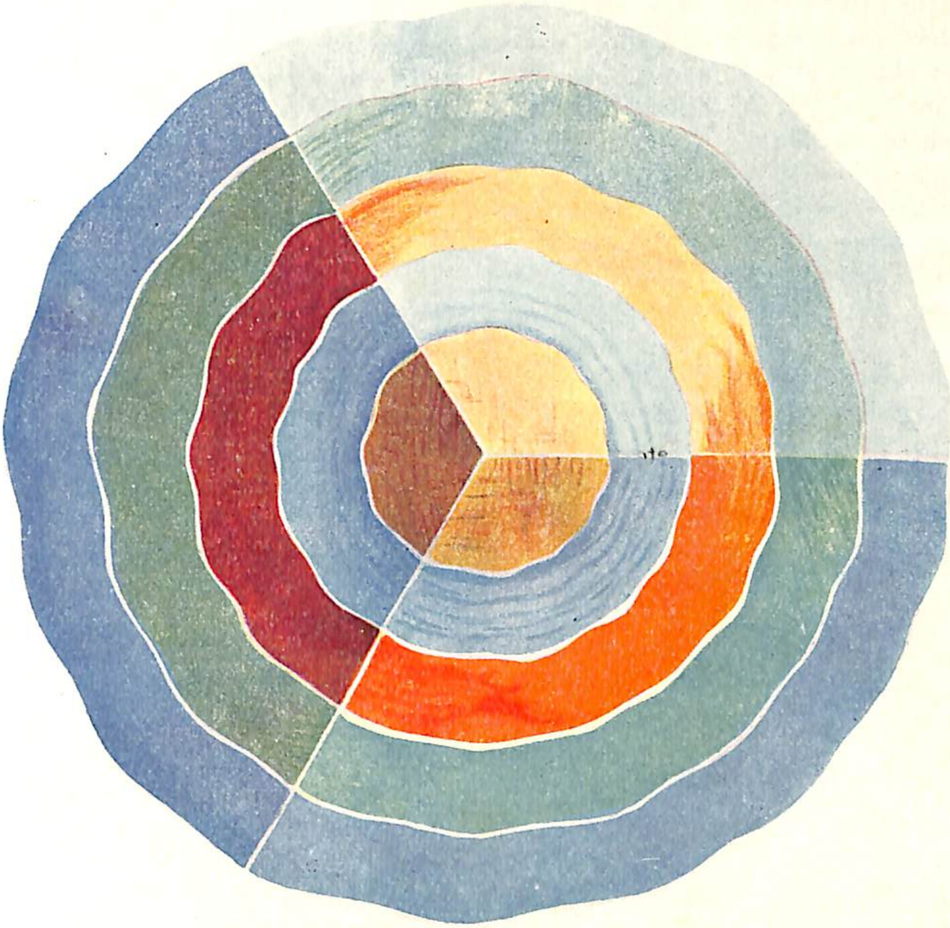


Illustration No. 17
The three folds colours of the five elements

When a *Yogi* sees the causal construction of the enchanting objects created by the aggregates of the five elements, he develops dispassion. By direct realisation of this, one understands the virtues and defects of all elements and finds them to be obstacles in the path of self-realisation. Understanding this, one does not feel pain in renouncing them, rather feels delight.

The above visualisation does not pertain to our earth alone, but to the great element of earth which is the material cause of innumerable planets existing in the cosmos. Among the various planets existing in the cosmos the earth is one of them which is an effect of the earth element. Around the orb of our earth there are seven encircling veils which separate this earth from other worlds which make it difficult to enter into the range of other worlds. These veils are: (1) the ocean; (2) the circle of the great element of air in the form of *Trasareṇu*; (3) the zone of clouds; (4) the sheath of rainwater particles; (5) the veil of a special gas which supports rain particles; (6) the gaseous rarefied form of air known as *Dhananjeya*. This contains much less food for *Prāṇa Tattwa* and therefore living beings die in this zone; (7) the last circle is of *Sūtrātmā* air, by which all other circles are sustained. It is very subtle. These seven circles are around every world and they keep every world active.

The Building of the Body: Please remember that by the *Sāttwik* portions of the earth element the bodies of gods are formed. By the decreasing proportions of *Sattwa*, human bodies, and by a greater decrease in sequence, the bodies of animals and birds are formed. Besides this the *Sāttwik* portions of other elements also go into the composition of the bodies of beings. Bone, flesh, skin, nails, hair, etc. arise out of the earth element. This earth element is found in greater proportions than the other elements; heaviness being its characteristic, all objects made up of earth are heavy. Out of the *Rājasik* portions of the earth element, gold, silver, mercury, etc. and luminous materials are formed. Diamonds, rubies and other precious stones are also included in this type. By the *Tāmasik* portion of the earth element, sands, stones, etc. are formed. Thus, the objects that arise out of *Sattwa*, *Rajas* and *Tamas* portions of the earth elements are innumerable.

The Great Element of Water: When innumerable atoms of *Ras* or taste-*Tanmātrā* combine, there arises quality of adhesiveness. It is due to this that the atoms of water keep together the atoms of earth, and due to the property of subtlety, atoms of water pervade the atoms of earth. Then there arises a special brilliance which is white in colour. These water atoms are soft in touch; they are not as hard as the atoms of the earth. The qualities of the earth gradually appear in water. There arises heaviness in water, and in touch it appears cool. In fact, coolness is due to air, and heat is due to fire. Then there arises the property of protecting. Through this property, all living beings preserve their lives by quenching their thirst. There arises another quality of purification. Water purifies one and all. There also arises another quality of adhesion, by which it

links together the atoms of earth. Thus a *Yogi* can visualise the successive modifications from the causal state to the state of effect. The major part of water is in the ocean, in underground streams, in the form of clouds existing in the sky, and in everything bringing about adhesion of the earth element. You can visualise this water element pervading everything by your divine vision. You can see how the water element is sustaining all objects. These water particles have given sustenance to all objects in all the worlds. And then see how the six varieties of taste, such as sweetness, saltness, bitterness, pungency, stringency, sourness are formed. This subject is very subtle. Next you can visualise the differentiations caused by *Sattwa*, *Rajas* and *Tamas*. You can realise the amount of water particles contained in different objects and also other shapes and uses of water.

In the formation of the physical body, the *Sāttwik* portion of water assists the material cause of blood. It is with the help of the *Sāttwik* portion of water that the earth elements of the body are organised. In the absence of this the body would be reduced to disorganised particles. It is due to the modifications of this *Sattwik* portion of water that chyle, blood, juice and semen are formed. Through this water element there arises elasticity, softness, charm, tenderness, beauty in the body. All the elements of the physical body also are nourished by the water element. *Rajas*-predominating water exists in the sky in the form of vapour, hailstones, clouds, etc., and it assists in the formation of the worlds. It causes coolness, softness and gentleness in the air. *Tamas*-predominating water fills the oceans, flowing in the form of rivers and rivulets, waterfalls and srteams. It assists as an effect in the formation of *Paramāṇu*, *Aṇu*, *Dvayaṇuk*, *Tryaṇuk*, *Chaturaṇuk*, *Panchāṇuk*, the atomic formation of the earth element. It flows in the form of oil-streams underground and it assists the cooking process with fire. You can visualise all this by divine vision. Even in this water element, Absolute Reality is not perceived, but the luminosity of the *Samādhi Prajñā* (divine vision) goes on growing and will ultimately lead to self-realisation. In these elements of *Prakriti*, you cannot visualise full consciousness of Supreme Self, but you can realise the glory of the Creator. This you must remember. The main purpose of these visualisations is to move towards subtler and subtler planes. Next you should visualise the great element of fire.

The Great Element of Fire : In meditation, visualise, in the manner previously described, the innumerable atoms which have aggregated to create the fire element. Various attributes arise one after another. Through lightness there arises the quality of sublimation. Its quality of heat has the power of disintegration; this is used for cooking. The purpose of heat is to turn any object into ashes, but the purpose of cooking is to turn food particles such as in vegetables, *dhāl*, *rotī*, etc. into easily digestible conditions. This also helps to disintegrate the aggregated forms of atoms and molecules. Another of its qualities helps vision and is the cause of all the luminosity during the day. All these qualities of fire exist in degrees

in all the beings also. The lustre that is seen in the form of *Ojas* (vitality), in the face of man and also in the form of valour, is similiar to that which arises from light due to the attributes of heat. You can also see, by the divine vision, the quality of penetration which exists in fire. In this course of visualisation you must see all the modifications from the state of the five *Tanmātrā-s* to visible fire. According to Upanishads (अग्निर्यथैको भुवनं प्रविष्टो, रूपं रूपं प्रति रूपो बभूव'—कठ० २-५-८), fire in whichever object it enters assumes the form thereof. This fact you must realise directly. Fire, pervadinge very object, has its special form and characteristic. Fire in its *Sāttwik* aspect is the supporting pillar of life.

Sattwa-**predominating Fire**: In the constitution of body, the *Sāttwik* power of fire exists in the form of digestive fire which enables food to be digested, after converting it into various types of juices and elements. It creates heat or warmth in bodies and it assists other elements in sustaining life. How welcome is its presence in the body! There is difference between fire in the body and fire outside. Although existing in a latent state in the body, it sustains it instead of burning it to ashes. Various diseases arise with the increase and decrease in the temperature of the body, and if too high or too low, this can cause death. The fire element assists the material cause of all objects, whether inert or conscious. Like the air element it is the sustainer of llfe.

Rajas-**predominating Fire** : *Rājasik* fire exists in the earth and in the heavens in the form of lightning—atmospheric electricity. It also performs the functions of construction and destruction lying latent in all objects. This is an astonishing and amazing work. The same element of physical fire, being converted into the form of electricity, exists in the universe and in the skies. It enables the stars and planets to pursue their courses and gravitate towards each other. It flashes in the form of lightning and creates tremors in the hearts of living beings; through thunderbolts it destroys wherever it strikes—even huge trees and high peaks. Through its quality of luminosity there is light in the world, and it also sustains life in the world. By its heat and light, green vegetation, plants and flowers sprout and bloom. There is propagation and festivity by this. But it also has a *Rudra* (destructive) aspect. The present destructive atom bombs are modifications of this very fire. With the highest speed a rocket loaded with explosives moves through the sky unobstructedly. At the time of *Pralaya* (universal destruction) the form of *Rājasik* fire rends asunder the universe, turning it into ashes and reduces them to the form of subtle atoms. It is very difficult for human beings to comprehend the tremendous force of this fire. It is more powerful than the *Tāmasik* fire.

Tamas-**predominating Fire** : It is through *Tamas*-predominating fire that worlds assume solid forms by assimilating the elements. It is found in the earth, in mountains, stones, wood, charcoal, etc. *Yajñā-s* (ritualistic sacrifices) are based upon it. It is the cause of metamorphoses of minerals. Through the function of this fire arise gold, silver, copper,

diamonds, carbon, and other objects are created in the bowels of earth by the chemical processes helped by fire. It is due to this fire that earthquakes occur; it heats the inner contents of the earth to such an extent that they are converted into liquid forms and they force the strata of the earth to release them. It is through the influence of this *Tāmasik* fire that stones are converted into coal, cement and lime, and one state of matter is changed into another. So it has been and will continue to be so. It converts water into vapour, is the cause of storms and changes iron and other metals into their liquid state, and has the power of melting the hardest objects of the world or disintegrating them.

Fire is considered a symbol of the power of reduction of all objects into their subtle forms. *Agnirvai Devānām Mukham* अग्निर्वै देवानां मुखम् (Fire is the mouth of Devas). Fire is the eye of the world. Its powerful form shines through the sun and creates seven colours from its rays. These colours were discovered by analysing the rays, *i.e.*, passing the rays through a lense. Compared with the gross form of fire, electricity, the subtle form, is much more powerful. Fire exists in various forms such as light, heat, burning, warmth, electricity, magnetism, digestive fire, etc. Fire-energy is of different types according to the three *Guṇa-s—Sattwa*, *Rajas* and *Tamas*. These three types of fire arise through the association of two or more objects. Otherwise fire exists with its qualities latent in all objects by assuming their forms. It is in a functional state that fire manifests its qualities. At the time of universal destruction fire disintegrates all the objects of the grand universe, turning them into ashes. Gross objects devolve into subtler ones until they are reduced into *Panchāṇuk*, *Chaturaṇuk*, *Tryaṇuk*, *Dvayaṇuk*, *Aṇu* and *Paramāṇu*. All this is due to the act of the fire.

When the fire-energy is controlled, it has the useful functions of cooking our food. How tasty and delicious is the food cooked on a slow fire and how sweet are the fruits ripened by the heat of the sun on the trees! Even after knowing the elements as we have discussed them, the vision of man does not immediately attain such subtlety as to realise the material cause of the world *Prakriti* and its efficient cause *Brahman*. The knowledge of these elements makes the intellect more subtle, wisdom shines more, dispassion blazes more and more until one attains discriminative understanding of the relationship between *Prakriti* and *Purusha*. Thus, this science is helpful in attaining realisation of self and Supreme Self. This realisation cannot be fully put in writing because it is an object of the divine vision. Writing is indicative but it cannot give out the entire science. But so long as intellect is not completely satisfied, it is necessary to acquire this knowledge.

The Great Element of Air : The material cause of the air element is *Vāyu Tanmātrā* which exists in atomic form, interpenetrating all gross and subtle objects directly and indirectly. An aggregate of innumerable atoms forms the great element of air. Practise meditation on air which fills the

atmosphere from the inner earth upto the heavens keeping in view its attributes; visualise as described in connection with the other elements. You will find movement in air which is *Triak* (angular). According to the stages of modifications, this air develops the quality of purification, of causing movement or vibration, power, fickleness and the quality of drying objects. With these qualities one perceives the absence of shade in air; being very subtle the air cannot veil anything. As with the previous elements, the air also is the sustainer of life and is of three types, according to the three *Guṇa-s*.

Sattwa-**predominating Air :** The *Sāttwik* portion of the air assists the construction of the body. In the form of *Prāṇa* (vital air) it pervades the bodies of all beings. It is the cause of all the functions and activities of the gross body. Existing in ten forms, this *Prāṇa* abides in the body and is the cause of birth and death as well as the mainstay of life. It assists the body which is the means of liberation in the form of *Prāṇa*. *Prāṇa*, which is the *Sāttwik* portion of the great element of air, has already been described in the chapter on *Prāṇamaya Kosha*; please refer to that.

Rajas-**predominating Air :** Existing in the heavens, *Rajas*-predominating air is active in the starry world. It causes activity in the various worlds, planets and stars and makes them revolve and rotate. It enables one to move from one world to another. It maintains the luminosity of the sun and the moon. It causes the earth to resolve and makes it and the moon rotate around the sun; these are the cause of succession of day and night and the various seasons. It causes lightning flashes in the collision of clouds and makes them rain by dispersing them. It causes the movement of sound, light, etc. through its own medium. This air is of five types which surround the earth and exist in the intermediate space of stars and planets. First, vital air which surrounds the earth and exists to a very great distance on all sides of the earth is received through inhalation and exhalation and thus causes life and nourishment in all beings, vegetables, plants, animals, etc. Just as earthly, watery or cooked foods are essential for life in human beings, so also this food in the form of air is essential for nourishment. In the absence of this air death is certain in a few seconds' or minutes' time. All beings die in the complete absence of food, yet one can live up to a few months in the absence of gross food, for a few days in the absence of water, for a few hours in the absence of warmth. But in the absence of breath and the vital air one can hardly exist for two minutes or even a few seconds The body, consisting of five elements, is sustained by gross food, yet the vital air is most essential for life.

The second type of air exists in the sky and sports with the clouds. It tosses them like children's toys and causes lightning by their friction.

Higher than these two layers the air is harmful for living beings, because in that third space the life giving property of air is largely absent. Therefore, when travelling in very high-flying aeroplanes and rockets one can only sustain life by carrying oxygen in special containers from the earth.

(*Note* :—The term 'air' as an element is in the ancient philosophical sense, and is not to be confused with the chemical formula of oxygen, nitrogen, carbon dioxide, etc., constituting the gross element which all living beings breathe.)

Certain germs exist in the third layer also.

In the fourth level a special air known as *Dhananjeya* exists. The function of ihis air is to attract all levels of air and regulate the movements of the planets.

In the fifth level the subtlest *Sūtrātmā* abides, existing above all the circles; it is the integrator of all. It controls and guides the great elements from the womb of the earth upto the stars and planets and keeps them from colliding together. It is the subtlest gaseous or vaporous state and is extremely powerful.

The differences between these levels are due to the existence of the three *Guṇa-s* in different proportions. In the atmospheric air near the earth, earth atoms exist in greater proportions, therefore this level is heavy in relation to the subtle levels existing upwards. Similarly, in the higher level, water atoms exist in greater proportion. In still higher levels, fire atoms exist in greater proportion; in the next still higher, air atoms are in greater proportion; in the highest level of *Sūtrātmā*, ether atoms exist in the greatest proportions. Every *Loka* or world is surrounded by these five circles; thus, worlds do not collide with each other. Living beings cannot enter the level of *Sūtrātmā* without special arrangements. Although science has developed marvellous apparatus for daring men to travel in space, no *Jiva* of the world can go so far in the physical body without protection, but *Yogic* vision has not left this level unexplored.

***Tamas*-predominating Air :** This assists the material cause of the formation of the world and abides inside the earth. This air causes the growth as well as the decay of all the minerals that exist within the earth; it causes strength in earthly objects. Through this air the earth is fertile and is able to give rise to vegetables, plants, flowers and fruits. It also sustains the life of innumerable germs and insects existing on or in this earth. By nature it has the property of movement and it causes the earth to revolve on its axis. Further, it causes various modifications in the earth; it aids the formation of diamonds, pearls, gold, silver and other metals, of sulphur, carbon and other chemicals and of oil-streams. It also causes streams of water to flow. This air assists other great elements in causing modifications and activities inside the earth. All this should be visualised by the divine vision. You should practise this visualisation in a manner similar to that on the other great elements; this will enhance your knowledge and the flame of *Vairāgya* (dispassion) will blaze more and more.

The Great Element of Ether : Being the subtlest of all the elements, this pervades all elements. It is one of the creations. The atoms of *Ākāsha Tanmātrā* go to form the great element of ether. According to *Nyāya* and *Vaiṣeshika* schools of philosophy, ether is considered eternal

and all-prevading, but according to the *Sānkhya* and *Yoga* schools it is *Utpatti Dharma—Utpatti* means 'manifestation'. Ether is not all-pervading like *Brahman*, but compared with the other four elements is subtler and greater and therefore pervades all other elements, that is, all the other four elements are in its womb. You should see by the keen vision of meditation how the innumerable atoms combine to form the great element of ether, and by an expansive vision how ether (*Ākāsha*) pervades all and can keep in its womb air, fire, water and earth elements. Having entered into all objects through its subtlety, it has the capacity of showing one object distinctly from another, *i.e.*, it has the attribute of analysis. Further, it gives space to movements and all types of actions You should directly visualise all these qualities and also see how the three *Guṇa-s* existing there cause the ether to be of three types.

Sattwa-**predominating Ether** : Ether in co-opertion with other elements pervades the entire body and gives space for all other elements and for their movement. Ether having the quality of giving space and being the base, its *Sāttwik* portion assists other elements in the constitution of the body, and, having pervaded the entire body, causes space to allow the movements of different limbs. It is causing space constantly in the body, sustaining the movement of all its elements. It is also the cause of the endurance and the elasticity of the body.

Rajas-**predominating Ether :** This provides space for the movements of all planets and stars in the cosmos. Sound, clouds, aeroplanes, planets, stars, electricity, etc. move in the open spaces provided by this ether. You will not find descriptions of these different types of ether elsewhere, but the teachers of *Yoga* have considered every object to be constituted of *Sattwa*, *Rajas* and *Tamas* in different proportions.

Tamas-**predominating Ether** : This permeates all worlds and, being auxiliary to the material cause of all inert objects, prevades them internally and externally. It is this *Tamas*-predominating ether that gives space for the movements of every particle of the earth. And it causes distinction between one state of modification and another.

Try to visualise the threee types of modifications—*Dharma*, *Lakshaṇa* and *Avasthā* (virtues, characteristics and conditions) in this great element as all objects that are liable to creation have these.

Then you have acquired the knowledge of the five great elements which are the material cause of the gross world. Yet you have not seen the Supreme Truth which is the efficient cause of the entire creation. Therefore we proceed to describe the material cause of these great elements.

The process of realising the *Pancha Tanmātrā-s* **or** *Sūkshma Mahābhūta-s* **(the Five Subtle Elements)** : Just as this gross body is composed of five elements (*Mahābhūta-s*) so the 'covering' of astral body of man is constituted of five subtle elements or *Tanmātrā-s*. The five subtle elements or *Tanmātrā-s* are the material cause of 'covering' of the astral body. According to the philosophical schools of *Nyāya* and *Vaiṣeshika*, the

material cause of the world is the *Paramāṇu-s* (the smallest part of an atom) of the five subtle elements. But *Yoga* and *Sāmkhya* schools call these atoms as *Pancha Tanmātrā* and the material cause behind these *Paramāṇu-s* is considered *Ahamkāra*, the ego-principle; the material cause of *Ahamkāra* is *Mahat*, the cosmic mind, and the material cause of that *Mahat* is *Alinga* ('without mark') otherwise known as *Avyakta Prakriti*—non-manifest nature.

Sattwarajastamasām Sāmyāvasthā Prakritih Prakritermahān Mahatah Ahamkārah Ahamkārāt Panchatanmātrānyubhayamindriyam Tanmatrebhyah Sthūlabhūtāni Purusha iti Panchavinṣatirgaṇah.

सत्त्वरजस्तमसां साम्यावस्था प्रकृतिः, प्रकृतेर्महान्,
महतोऽहंकारोऽहंकारात् पञ्चतन्मात्राण्युभयमिन्द्रियम्,
तन्मात्रेभ्यः स्थूलभूतानि पुरुष इति पंचविंशतिर्गणः। (सांख्य १,६१)

We also believe this to be substantially true from our own experience. *Pariṇāmavāda*, the theory of modification of the *Prakriti*, has been found to be most acceptable and real to us. Therefore, without involving ourselves in discussion of various types of theories pertaining to causation, we accept this theory of modification. But even in this theory of *Prakriti*, we have a slight difference of opinion. The teachers of *Sāmkhya* and *Yoga* believe in the threefold *Antaḥkaraṇa* (internal organ) (त्रयाणां स्वालक्षण्यम्—सांख्य श्र. २, सू. ३०) and they use the term *Chitta* as implied in the *Buddhi* or the term *Buddhi* as implied in the *Chitta*. Therefore, in the matter of the creation of the world, they indicate the triad of mind, *Buddhi* and *Ahamkāra* alone, with the understanding that *Chitta* is included in *Buddhi*. But we have shown that *Mahat* is also divided like *Ahamkāra*, according to the three *Guṇa-s*—*Sattwa*, *Rajas* and *Tamas*. By our own experience, every object of the world is constituted of the three *Guṇa-s*, because the qualities which are present in the cause are found also in the effect. According to this theory it is necessary and inevitable that these three *Guṇa-s* are implied (*Anusyūta*) in every object. Therefore no single *Guṇā* alone can evolve any object by itseif. All objects of creation are constituted of the three *Guṇa-s*. Therefore *Mahat* also, according to the degree of the predominance of the *Guṇa-s*, is of three types. This *Mahat*, which is the first effect of *Prakriti* (*Triguṇātmikā*, *i.e.*, of the three *Guṇa-s*), although said to be of the nature of *Sattwa Guṇa* alone yet also has the presence of *Rajas* and *Tamas* in some fractional degree, however small it may be. Even the scripture says :

Prakāṣa-Kriyā-Sthiti-Shīlam Bhootendriyātmakam
Bhogāpavargārtham Drishyam. (*Patanjal, 2-18*)

प्रकाशक्रियास्थितिशीलं
भूतेन्द्रियात्मकं भोगापवर्गार्थं दृश्यम् (योग. पा. २, सू. १८)

This is constituted of *Prakāṣa* or light, *Kriyā* or activity and *Sthiti* or position or inertia. For example, consider a book. The philosophical subject of the book is the *Sattwa Guṇa*, the aspect of light. The process

that resulted in producing this visible book form is the attribute of *Rājas*, activity. That which holds together the philosophy in the book and the process of manifestation of the book, is the attribute of *Tamas*, *Sthiti* or position. We have already described *Antaḥkaraṇa Chatushṭaya* which is based on this theory of three *Guṇā-s* in an earlier chapter. According to this theory there are references to *Divya Sharīra* or divine body, and *Divya Vishaya* or divine object, in the scriptures, where *Divya Sharīra* means subtle or astral body and *Divya Vishaya* means astral object constituted of the five *Tanmātrā-s*. The subtle objects can be grasped and enjoyed by the subtle body in their state of subtle *Tanmātrā-s* or five subtle elements. The subtle body and subtle objects are both influenced by the three *Guṇa-s*. The description of celestial or heavenly enjoyments is found in the scriptures and these divine enjoyments are of the *Tanmātrā-s* only. *Jīvātman*, the individual soul, enjoys subtle objects through the astral body situated in *Brahmarandhra*, and grasps and enjoys the gross objects through the gross body. The experience of pain and pleasure is got by *Chitta* which resides in the heart, and the idea of 'mineness' or 'this is mine' arises from *Ahamkāra*, the ego-principle.

The process in which the five subtle elements are enjoyed by the subtle senses has already been described in general in the chapter on *Manomaya Kosha*, the Mind Sheath. We have also described the science of the gross elements of *Mahābhūta-s* with the mutual transaction of the Mind Sheath and Intellect Sheath, the two parts of the astral body that have their abode in *Brahma-andhra*, the centre where all knowledge from the grossest to the subtlest objects is gained and retained. Now we will describe the science of the five *Tanmātrā-s*, the subtle elements. The seeds of the *Mahābhūta-s* are the *Tanmātrā-s*, subtler than the *Mahābhūta-s*. It is at this point that one can realise them.

Gandha Tanmātrā, **the Subtle Element of Smell**: In order to acquire its knowledge, please refer to the description of the organ of smell in *Manomaya Kosha* and study the functions of the mind with relation to the organ of smell. You have to follow the same sequence here. You might have already realised a great deal of this subject. Everyone perceives a smell when it comes into contact with the nostrils. A strong smell such as of 'musk' can come from a great distance also, but when it is near it is more directly perceived. If the distance between the object of smell and the nostrils is increased day after day, in other words, if you keep an object at two feet distance from the nose the first day, two-and-a-half feet the next day, three feet the third day and so on, by constant practice you can realise the smell from a great distance, just by meditation or by willing. When a *Yogi* is adept in this practice he is able to attract smell from hundreds of miles and can enable other persons also to experience that smell. The subtle form of smell is experienced by the subtle organ of smell abiding in the *Brahmarandhra*. The subtle organ of smell converts the gross smell into the atomic form of smell-*Tanmātrā*. This change is

very subtle and very quick, therefore extreme attention is needed; it takes place in the fraction of a second. All gross smells are the result of the modifications and attributes of *Gandha Tanmātrā* which have been described. The ether is filled with the atoms of *Gandha Tanmātrā*. A *Yogi* having realised this *Tanmātrā*, can utilise its atoms according to his will. I remember an example of this which I saw a number of years ago at Amritsar. Outside Chativind Gate, by the side of a canal, is a famous orchard of Moti Ram Ji. There a *Yogi* stayed with me for three to four months. He had acquired such mastery over divine smell that whatever smell he desired or was requested for he could attract from the sky by extending his hand and by practising *Trāṭaka* (concentrated gazing). He also used to let anyone smell that particular perfume from his hand. He was a resident of Hariyana province, forty to fortyfive years of age, a man of austerity and saintliness. I knew of a similar case in Kashmir when I was receiving instructions from my first Guru who had mastery over the elements. I have already mentioned three events pertaining to his *Yogic* powers in the introduction to this book.

Because I have been guiding aspirants in the practice of *Yoga* for a long time I have also acquired such mastery that I can attract the *Chitta* or Intellect of the aspirant according to his capacity and aspiration by affection, and I can enable him to realise the inner science. According to my will he sees the very same things in the state of meditation by his divine eye which I want to show to him, according to his capacity. By this mental influence I have helped several students who were practising in my presence to realise mystic experiences at the same time. In the same way, one can influence the astral body of another person and enable him to follow the right path and to progress in the inner realisation.

The method of realisation of the smell-*Tanmātrā* : Having made the subtle element of smell one's target or *lakshya*, one casts the divine eye in the vast ether in the state of meditation and by the power of will the atoms of the subtle element of smell appear before the eye. Several times a great mass of atoms appear before the eye. In the *Tamas*-predominating state these atoms are smoky or sky-blue in colour. In the *Rajas*-predominating state they are golden or rosy in colour. In the *Sattwa*-predominating state they are white, and an ocean of atoms of *Gandha-Tanmātrā* of various colours swells up in a white atmosphere. A *Yogi*, by the power of his will, can create whatever smell he desires from this ocean. By the conjunction of the five great elements various objects of this world are formed and used, and technicians are able to make various objects—from tables and chairs to chemicals, aeroplanes, etc. A *Yogi* can make divine smell, divine taste, etc. out of the atoms of the *Panch Tanmātrā-s* and having made them he can utilise them. This spiritual science, like the physical science, is also complex and mysterious. By acquiring this spiritual science one can utilise the elements of the subtle world according to one's will. But success requires continuous practice with faith and devotion.

Sa tu Dīrgha-Kāla-Nairantarya-Satkārāsevito Driḍha-Bhūmih
(*Patanjal I, 4*)

स तु दीर्घकालनैरन्तर्यसत्कारासेवितो दृढ़भूमिः (योग. पा, १, सू. १४)

"It is firmly based when practised unremittingly for a long time with perfect devotion."

In the state of meditation, when a *Sādhak* transcends his physical body and enters into the luminous astral body, this focuses his attention in the *Brahmarandhra*; he collects the subtle elements of smell, taste, form, touch, etc., with the aid of mind, intellect and senses and starts using them. In the course of time, by the power of *Sankalpa*, when these atoms collect together and go to form objects and are able to give enjoyment, a *Yogi* enjoys them. This is the realisation of the science of *Tanmātrā-s* and the mastery over them. But before all this can be perfected a man should first practise meditation on smell on the tip of the nose constantly for a long time, and he has to realise with the aid of the subtle sense of smell the conversion of the gross smell into the element of subtle smell. This should be continued until he is adept in this practice. By repetition of this practice he should try to acquire mastery over subtle smell. Later, he can use the atoms of the smell-*Tanmātrā* and thus utilise various objects for his enjoyment. This, in brief, is the description of the process of realising the subtle element of smell and using it. But the bliss that is experienced while realising it cannot be described; it is to be experienced by the aspirant.

Raṣ-Tanmātrā, **the Subtle Element of Taste** : This is the subtle and divine form of the gross taste. The process of acquiring the science of this subtle element is similar to the process described for the subtle element of smell. Taste of any article comes in contact with the tip of the tongue and palate and is carried by the sensory nerves through the orb of the five *Tanmātrā-s* to the subtle organ of taste situated in the *Brahmarandhra*. There the gross taste then assumes subtle form. The effect assumes the causal state and this divine taste is enjoyed or experienced by the subtle organ of taste. The realisation of this process alone is visualisation of the science of *Ras Tanmātrā*. The subtle organ of taste is able to grasp the subtle element of taste alone which has been thus converted from the gross element. All this should be directly realised. There is also another method of realising this and using the subtle element.

With one-pointed mind, fix the divine vision in the expansive ether and attract the mass of the atoms of the subtle element of taste by the power of *Samyama*. Just as before eating any delicious food, its taste by the force of memory fills the mouth, similarly you must fix your mind with intense feeling. With perfection of practice, gradually the desired taste is experienced more and more. When you realise the process of tasting by meditative vision, you will see that the sweet, bitter, pungent and other tastes of the subtle element of taste are gathered together by your

will and are experienced by the organ of your divine taste.

Rūp-Tanmātrā, **the Subtle Element of Form** : The *Rūp-Tanmātrā* pervades all objects and by this all objects having a form are visible. This is the divine and subtle aspect of the gross form. In order to realise the subtle element of form, you should first keep some object in front of your gross eye. Then, by gazing with internal vision it should appear that the reflection of the object falls on the eyeballs and moves through the optic nerves. Having undergone a change, it assumes the form of subtle *Rūp-Tanmātrā* and influences the subtle organ of the eye, by reflection or by conjunction. Through this influence the subtle eye becomes operative. The visualisation of this process is called science of the subtle element of form. Shri Vyāsa, commenting upon the aphorisms of *Rāja Yoga*, states :

Taluni Rūpasamvit (*Vyāsa Bhāṣya 1-35*)

तालुनि रूपसंवित् (व्यासभाष्य योग. पा. १, सू. ३५)

which conveys the same meaning.

When the sensory nerves, having received the reflection of form, move towards the *Brahmarandhra*, they have to go through the internal palate. From this place the gross form begins to undergo a subtle modification. This modified subtle form influences or is reflected in the subtle eye. Thus the subtle eye is enabled to grasp the subtle form. The same meaning is conveyed in the above quotation. Just as divine smell is realised by meditating upon the tip of the nose, divine taste on the tip of the tongue, so can divine form be experienced by meditating upon the front part of the eyes. In each case the sense-perception is taken through the sensory nerves and it undergoes a subtle modification pertaining to *Tanmātrā-s*, and is grasped by its respective subtle *Indriya* abiding in the *Brahmarandhra*. In the case of perceiving a form the same process has to be undergone. Ordinary people are not able to visualise this process, but a *Yogi*, by his subtle vision, sees directly the functioning of the sensory nerves which are linked to the gross *Indriya-s* and then the gradual process in which the gross is converted into the subtle. In fact, all these processes continue every second, because senses are perceiving objects and enjoying them every moment. If it had not been so the subtle body abiding in the gross body might have been purposeless. Just as the gross body enjoys gross objects, even so the subtle or astral body enjoys subtle objects. But when a *Yogi* acquires complete mastery over the subtle elements or *Tanmātrā-s*, and the astral body, he develops the capacity and power of enjoying the five gross elements and their effects and also utilises them according to his will through his astral body. Whenever he desires he can get his work done through the gross elements. In reality, during mediation of *Mūrdhā* (skull) luminous semblances of *Siddha-s* (perfected souls) and *Yogi-s* having divine bodies and their abode in ether or of objects formed of subtle *Tanmātrā-s* come into vision. All these are divine visualizations.

By practising the *Sādhana*, described with reference to *Gandha*

Tanmātrā and *Ras Tanmātrā*, you can acquire mastery over *Rūp Tanmātrā*. Also by similar practice and mastery over the subtle element of form, you can demonstrate this power or utilise it as you desire. According to one's desire one can demonstrate the objects formed by the *Rūp Tanmātrā* and can enjoy them or enable others to do so.

'*Sparsh*', **the Subtle Element of Touch**: This is the subtle as well as the divine aspect of the gross touch. The gross organ of touch, *i.e.* skin, is all over the body and it forms the lining of some inner channels also; it causes the experience of touch. Wherever in the whole body anything is touched, you feel the touch of the object in that particular part of the body. But the same type of skin sensitivity is not found all over the body. In this body there are some centres and delicate parts where respective objects of senses are quickly perceived. In the same way the skin also is thick and thin in different places of the body. According to this, the experience of the touch is either quick or delayed. For example, the eyeballs, the tip of the tongue, the tip of the nose, the tips of the fingers, the palate, etc. are sensitive as far as perception of touch is concerned. The middle portion of the tongue also perceives touch very quickly. The experience of touch is also through the sensory nerves that pervade the body. These nerves take perception to the subtle organ of touch in *Brahmarandhra*. There the experience takes place. The process of visualization of touch-*Tanmātrā* is the same as that described for the other *Tanmātrā-s*. Therefore, according to the method described earlier, please acquire this science also. The special aspect of this element, unlike the subtle elements of smell, taste and form, is that the atoms of *Sparsh Tanmātrā* are not visualised by the subtle divine eye. On the other hand, one can experience heat or cold, softness or hardness, by attracting the atoms of the subtle *Tanmātrā* of touch and can also enable others to experience it. By constant practice one can acquire mastery over the subtle element of touch, and can demonstrate it or can enjoy it and enable others to do so.

'*Shabda*', **the Subtle Element of Sound**: This is the subtle as well as the divine form of the gross sound. As with the previous *Tanmātrā-s*, the method of visualising is similar. External gross sound in continuous contact with the outer air enters into the ear, and through the sensory nerves, in the manner previously described, enters the subtle ear situated in the *Brahmarandhra*; here it is experienced by the practiser. Shri Vyāsa, while commenting upon the *Yoga Sūtra-s*, states that in order to experience subtle divine sound, one should meditate upon the root of the tongue. The meaning is that while the perception of sound is being carried to *Brahmarandhra* it undergoes a subtle modification, and therefore by meditating upon the sensory nerves at the root of the tongue, the sound can be heard. The real fact remains the same. We have already given the method and you should have visualised according to the directions The divine hearing takes place in *Brahmarandhra* through the subtle ear. Our method is easier than the other because, as the subtle smell can be experienced by

meditating upon the tip of the nose, one can experience subtle sound by meditating upon the outer ear. In the present time a radio is a good example of clairaudience or hearing from a distance. Similarly, it is possible to hear from a distance by the subtle ear. The difference is that a *Yogi* can perceive divine and all other sounds according to his will while a radio can receive only gross sounds.

After acquiring mastery over the subtle element ether, one develops the power of knowing the language of all creatures. According to *Patanjal Yoga III-17* :

Śabdārtha-Pratyayānāmitaretarādhyāsāt Sankarastatpravibhāga-Sanyamāt Sarvabhūtarut-Jñānam.

'शब्दार्थप्रत्ययानामितरेतराध्यासात् संकरस्तत्प्रविभाग-
संयमात् सर्वभूतरुतज्ञानम्' (योग. ३.१७)

Bhūt Rut Jñānam. Because every language is divided into three parts: (1) *Śabda* or word; (2) *Artha* or meaning (or object); (3) *Jñāna* or knowledge. A *Yogi* understands thier relationships and is able to know any language when this mastery is developed :

Śrotrākāśayoḥ Sambandha-samyamāt Divyam śrotram (*Patanjal III-41*).

'श्रोत्राकाशयोः सम्बन्धसंयमात्
दिव्यं श्रोत्रम्' (योग. पा. ३, सू. ४१)

This also supports this view. The material cause of the subtle element of ether is *Tamas*-predominating *Ahamkāra.*

One may raise the doubt that when the knowledge of sound is acquired by intellect through the relationship of the gross sound with the gross ear, what is the necessity of holding the idea that the subtle *Indriya* and the subtle element of sound exhist ? This is explained in the following way : When a man goes to sleep, the gross organs of the senses become inactive. Yet one hears sound in dreams, feels hot or cold, sees various forms, tastes, and experiences smell; he performs the functions of the five *Jñānendriya-s* and the five *Karmendriya-s.* The effect of this is seen in night pollution, in dream talk, movements, beating of hands, etc. During a dream, who does all this ? All these internal functions are performed by the subtle *Indriya-s.* The mind enables the senses to perform their functions. Although many functions of dreams take place through the memory of objects already experienced, yet they are due to the subtle *Indriya-s* alone. Through these functions one acquires the fruits of one's *Karma-s* also. Therefore, in order to bring about the enjoyments of the astral body, these subtle senses are needed. And for the enjoyment of gross objects the gross *Indriya-s* are needed. That is why the Creator has presented to man both types of *Indriya-s.* The enjoyment of inner subtle objects is similar to the enjoyment of gross objects. But the joy arising out of the experience of divine subtle objects is much greater than that of the gross objects. In relation to the joy experienced from subtle objects,

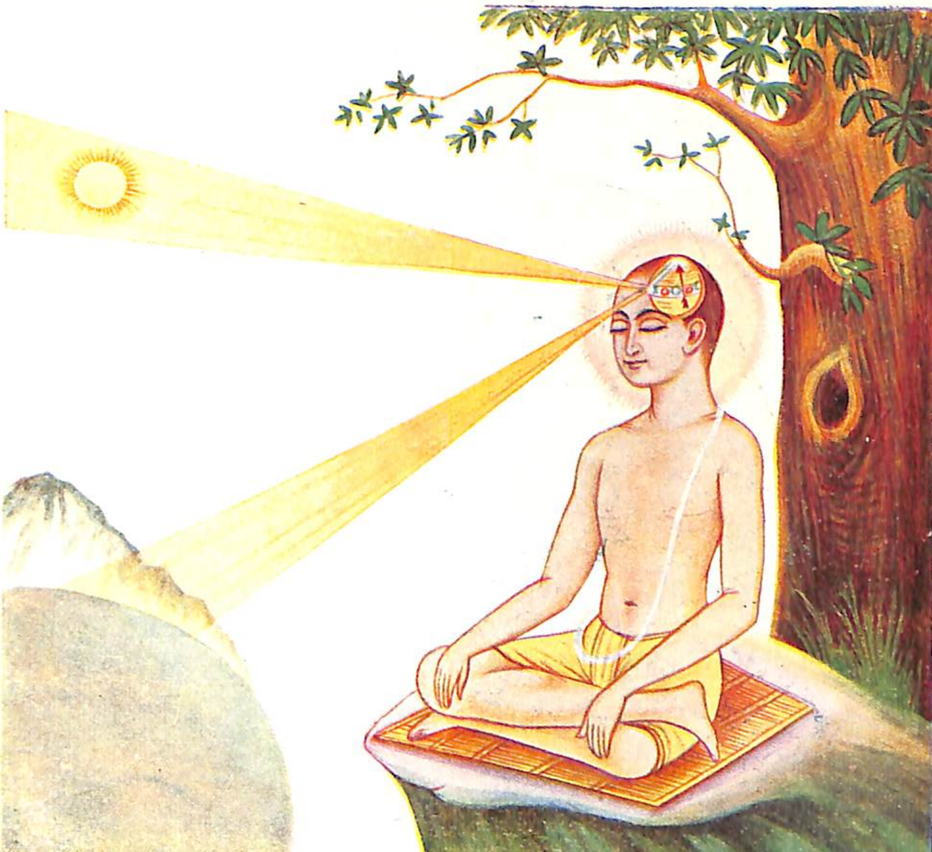


Illustration No. 18
Divine Eye OR Eye of Wisdom

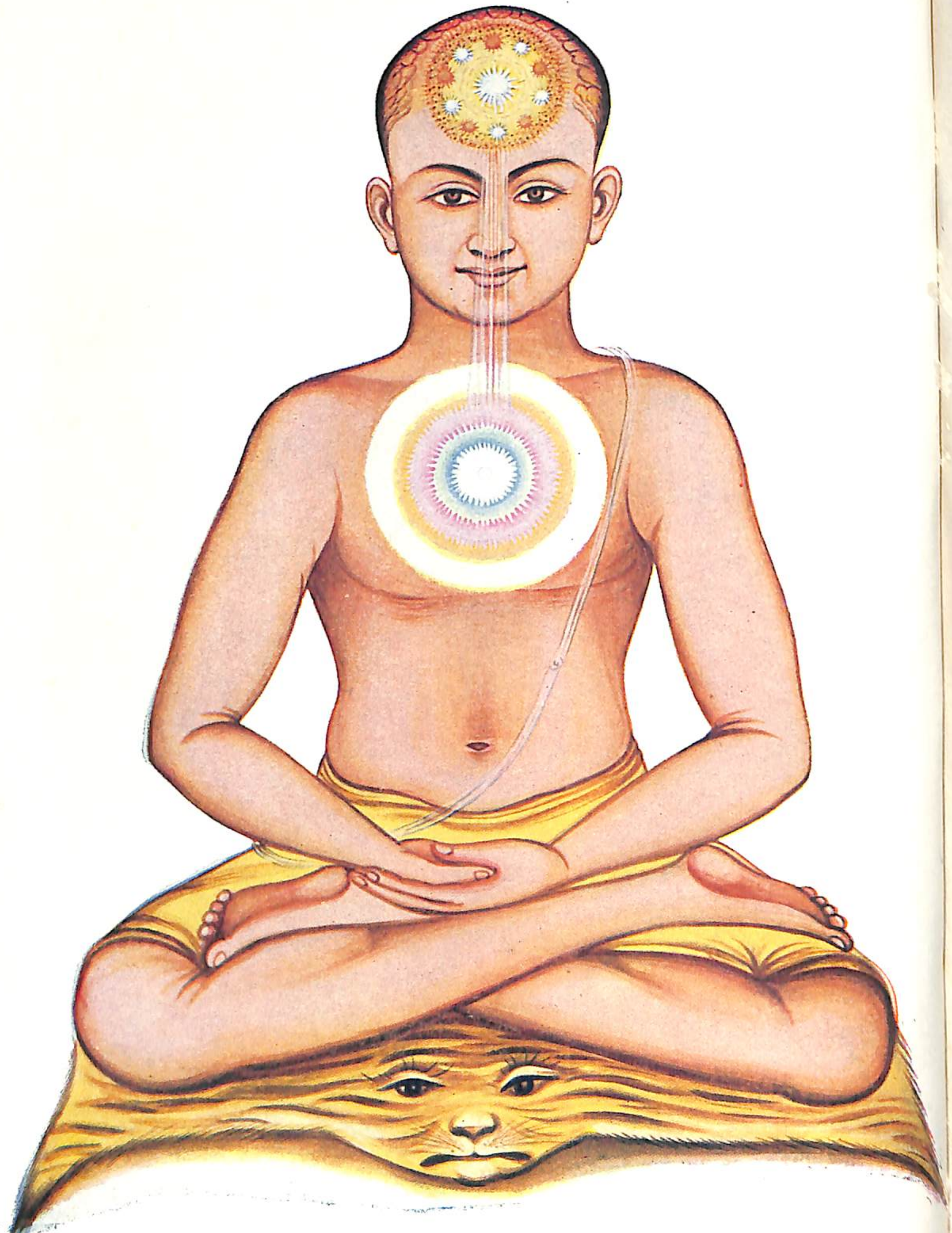


Illustration No. 19

Astral Body in Brahmarandhra : Causal Body in Heart

all gross enjoyments appear insipid, insignificant and dull.

Knowledge of the Universe.

Thus you have experienced by the constant practice of *Savichāra Samādhi*, through your astral body, five great elements, five subtle elements, five *Tanmātrā-s* or root-elements, ten *Indriya-s*, mind, intellect and their nature and functions. But the science does not culminate here. One has to experience universal senses, universal mind, universal intellect, universal ego, universal *Chitta*, and that which is formed by these—*Virāṭ Purusha* (the Cosmic Being), *Hiraṇyagarbha*, the cosmic mind, and further one has gradually to acquire the knowledge of the creation of different worlds, dissolution, etc. This knowledge extends up to the non-manifest, *Alinga Prakriti*. All this has to be realised through *Savichāra Samādhi* in the sphere of external ether and will be described fully in *Brahma Vijñāna*[1] by us. This universal knowledge is acquired *by Yoga*.

What is the form of these internal realisations ? Some examplesa re given below so that aspirants may understand the nature of them. Some illustrations are also given to assist exp!anation.

Some Realisations Pertaining to Vijnanamaya Kosha (Intellect Sheath)

1. **Prajna Loka**—*The light of Knowledge* : This is a technical term for *Yoga*. The meaning is the divine light arising in the state of meditation. This special light arises when the mind associates its own divine power with the subtle eye. The subtle divine eye is able to perceive objects which are subtle, hidden and remote and is able to acquire the knowledge of all objects. (*Please see Illustration No. 18*)*

2. **Jnana Netra**—*The eye of wisdom* : This is also called the 'Third Eye' (the *Ājñā Chakra*). What are the specialities of this that it is known as the wisdom eye ? We have previously got visualized that in the skull of man in the middle brain exists *Brahmarandhra* or *Sahasrāra*, the abode of the astral body. At this place there abide *Manomaya* and *Vijñānamaya Kosha-s*, including their leaders—mind and intellect. These two together are able to acquire knowledge through the senses, but when will arises from the orb of *Chitta* and enters into the orb of intellect for acquiring knowledge of supersensuous, remote and hidden objects, this divine vision, sometimes directly and sometimes through the passage of *Ājñā Chakra*, extends outside. Having pervaded its rays in the cosmos it comes into contact with the required object and enables one to have knowledge of that object. The mind, having reflected this knowledge takes the decision pertaining to the object from the intellect and,

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1. *Brahma Vijñāna* (Science of Divinity) by the author.

* *Illustration No. 18*

The Subtle Eye, Eye of Wisdom or Divine Eye.

curing the state of concentration, the mind joins its divine power with the subtle eye and enables a *Yogi* to visualise and know objects that are very far off, on he sun or on the earth.

with the help of the ego, sends it to the *Chitta* near *Ātman* abiding in the heart. Although the light of its own also arises in the *Ājñā Chakra*, yet by the power of the mind the light of the subtle eye becomes operative in distant places as if a divine telescope had been kept before the eyes. Similar to the subtle divine eye, the other senses also by the force of the mind become associated with extraordinary power, and enable one to acquire knowledge of supersensuous objects such as subtle sound, touch, and so on. Just as various passages exist in our physical body for grasping various objects and relinquishing them, so the rays of the subtle eye pass through the passage of *Ājñā Chakra* or sometimes directly. *Ājñā Chakra* projects the consolidated rays of the subtle eye and spreads them. *Ājñā Chakra* is situated near *Sahasrāra*; it perceives that with the rising of the will the subtle eye sends out its rays at once, so that the command of the soul is carried out. The intellectual will mostly operates through the door of *Ājñā Chakra*. This fact is not realised in the waking state. The scene of the burning of the cupid-god, often depicted in pictures, supports this view. Lord Rudra sent out his will through this well practised *Ājñā Chakra* to burn the cupid-god into ashes. Good and divine beings like Shankara or Shiva used to pronounce curses or bestow boons to harm or do good to others through this. True it is that this secret cannot be apparent without entry into *Yoga* by any person because this is also a supersensuous knowledge. Thus, although the soul is located in one place, yet through the divine passage of the *Ājñā Chakra* it can peep into the entire creation and is able to do good as well as harm to the world. Those perfect souls who have acquired mastery over *Samyama* can acquire all knowledge by the power of *Pratibhā* (intuition). This is made clear in Illustration No. 18. For further details of this, please refer to the description of *Ājñā Chakra* in the chapter of Food-Sheath.

3. **Harmony and disharmony in** *Brahmarandhra* **and** *Ānandamaya Kosha* **(Bliss Sheath) :** The structure of the orb of the five *Tanmātrā-s* which includes the aggregate of mind, intellect and senses abiding in *Brahmarandhra* is, to some extent, similar to the luminous white oval-shaped orb including *Chitta, Ahamkāra* and subtle *Prāṇa* abiding in the heart; the difference between the two is that the aggregate in *Brahmarandhra* is as big in size as a peacock's egg. It is very luminous and golden, and *Manas Tattwa* is seated at the top of the orb of intellect and shines like the Venus star. In contrast, *Ānandamaya Kosha*, abiding in the heart, is as small as a pigeon's egg and it is luminous and white. By practising meditation on the orb of *Chitta*, the location of the individual soul shines forth. Both these luminous ovals are mutually linked by rays. Very often the entire crown of the head, including *Brahmarandhra*, shines like a halo and *Ānandamaya Kosha* appears to be suspended by rays. Illustration No. 19*

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* *Illustration No. 19*

Comparision and contrast of the Astral Body seated in *Brahmarandhra* and the

gives a clear idea of this. We reiterate for emphasis that there is great difference between the visualisation of the subtle phenomena and their description given here. One can never describe such a thing fully. The entire inner phenomena must be directly experienced; otherwise they are essentially indescribable.

4. In order to acquire the knowledge of supersensuous objects the gross senses are not needed. By pondering over this subject in meditation, it appears that at the command of the intellect, which is very luminous through *Sattwa*, the mind instantly offers its energy to the subtle eye and enables it to see subtle objects Then this divine sight in the form of a spray of light emanating from a torch further passes through *Ājñā Chakra* or moves directly towards the sky through *Brahmarandhra*. And, according to the will of the *Sādhak*, it pierces the sky, spreads itself in the starry regions and illumines that object giving him knowledge as desired by him. If it is his will to know objects from the womb of the earth, this Divine Sight enters into the earth and enables him to know and directly realise whatever he desires. In brief :

Pravrityā Ālokanyāsāt Sūkshma-Vyavahiṭta-Viprakrishṭa-Jñānam
(*Patanjal 3-25*)

'प्रवृत्याऽऽलोकन्यासात् सूक्ष्मव्यवहितविप्रकृष्टज्ञानम् ।'
(योग. पा. ३, सू. २५)

According to this statement, a *Sādhak* who enters into meditation visualises objects which are beyond the reach of the gross senses, such as the subtle five *Tanmātrā-s*, ego-principle, *Mahat*, etc., objects which are beyond the range of the eyes such as metals, chemicals, carbon, petrol, oil, water, existing in the earth, and objects that are far away in the heavens and in nether regions. One can realise anything by one's mere will. See Illustration No. 18.

In the astral world there is no limitation of space or direction. Therefore the Lord of the *Indriya-s*, the mind, bestows upon every sense a miraculous power even as a telescope bestows a special power to the eyes. These senses, having been endowed with miraculous mental powers, preform actions beyond their restricted power, speed and limit. The following *Sūtra* supports this view :

Tārakam Sarva-Vishayam Sarvathā-Vishayam Akramam Cheti Vivekajam Jñānam. (*Patanjal III-54*).

'तारकं सर्वविषयं सर्वथाविषयमक्रमं चेति' विवेकजं ज्ञानम्
(योग. पा. ३, सू. ५४)

Causal Body in the heart.

In the orb of the five *Tanmātrā-s* in the *Brahmarandhra*, the orbs of Mind, Intellect and the Senses are shown, and in the heart—the orbs of *Ānandamaya Kosha*. Both collective forms of orbs are luminous, white, gentle and both are associated with each other by subtle rays.

According to this aphorism the light of discriminative wisdom is similar to and even more powerful than the light of *Prajñā* (Intellect born of *Samādhi*) and enables a person to have perfect knowledge of any object at mere sight.

5. **Realisation of the Condition of *Pratyāhāra* (Withdrawal of Senses):** What is the condition of mind, intellect and senses when they turn away from the sense objects? Visualise this in meditation. We described *Pratyāhāra* in the chapter on *Manomaya Kosha*, giving the process of visualisation. First you must remember that in the state of meditation it is *Chitta* that visualises this condition and *Ahamkāra* (ego-principle) is the instrument. When we attain one-pointedness, through absence of *Sankalpa-s* and *Vikalpa-s* (running about of mind) and prior to the one-pointed state, *Indriya-s*, mind and intellect are seen as peaceful. Just as the flame of a lamp shines steadily in a place which is protected from the wind, even so they appear to be steady. But if you go near the flame of a lamp, you will realise the movement of the light-particles which causes the function of burning. Even so, in the case of the apparently tranquil mind, intellect and senses, natural changes are going on. The meaning of *Pratyāhāra* is that the senses and the mind are not engaged in grasping the objects, but they are established in their own nature. In the state of *Pratyāhāra* they appear as if burning coal is placed in a windless place, *i.e.*, they are without rays. In other words, they can be likened to a man who is sleepy and who opens his eyes and then closes them, like the tail-part of a glow-worm glimmering in the dark. In the case of the lights of the *Indriya-s*, etc., although natural modifications are going on, they appear to be steady. If natural modifications do not take place, one would not even see them—though it is certain that there is no fickleness in them due to contact with objects. By this example our purpose is to show the state of mind engaged in *Sankalpa* and *Vikalpa*. Although the mind is active, yet the senses, mind and intellect do not undergo such agitations as they do when cognising objects. There is still a little movement due to the subtle functions of the body; circulation of blood, digestion of food, respiration, etc. are being performed by the mind through the *Prāṇa-s*. Therefore this much activity of the mind is natural. Another point is that through the subtlest state of the control of *Chitta*, the visualisation of the condition of the gross *Indriya-s* is not possible as one cannot see oneself by his ownself. In the states of control as well as withdrawal, natural modifications go on in the *Chitta* and in the mind, etc.; therefore a *Yogi* by the vision of *Prajñā Loka* (luminous intellect) can enter into the body of another practitioner and can realise the condition of the two orbits and the sheaths, astral and causal. It is difficult to know one-self by oneself. Therefore, through the natural modifications, the *Chitta* and the intellect are both ever active and that is why for acquiring knowledge beyond the grasp of the senses, *Prajñā Loka* is necessary everywhere. The light of the luminous intellect is the only means of

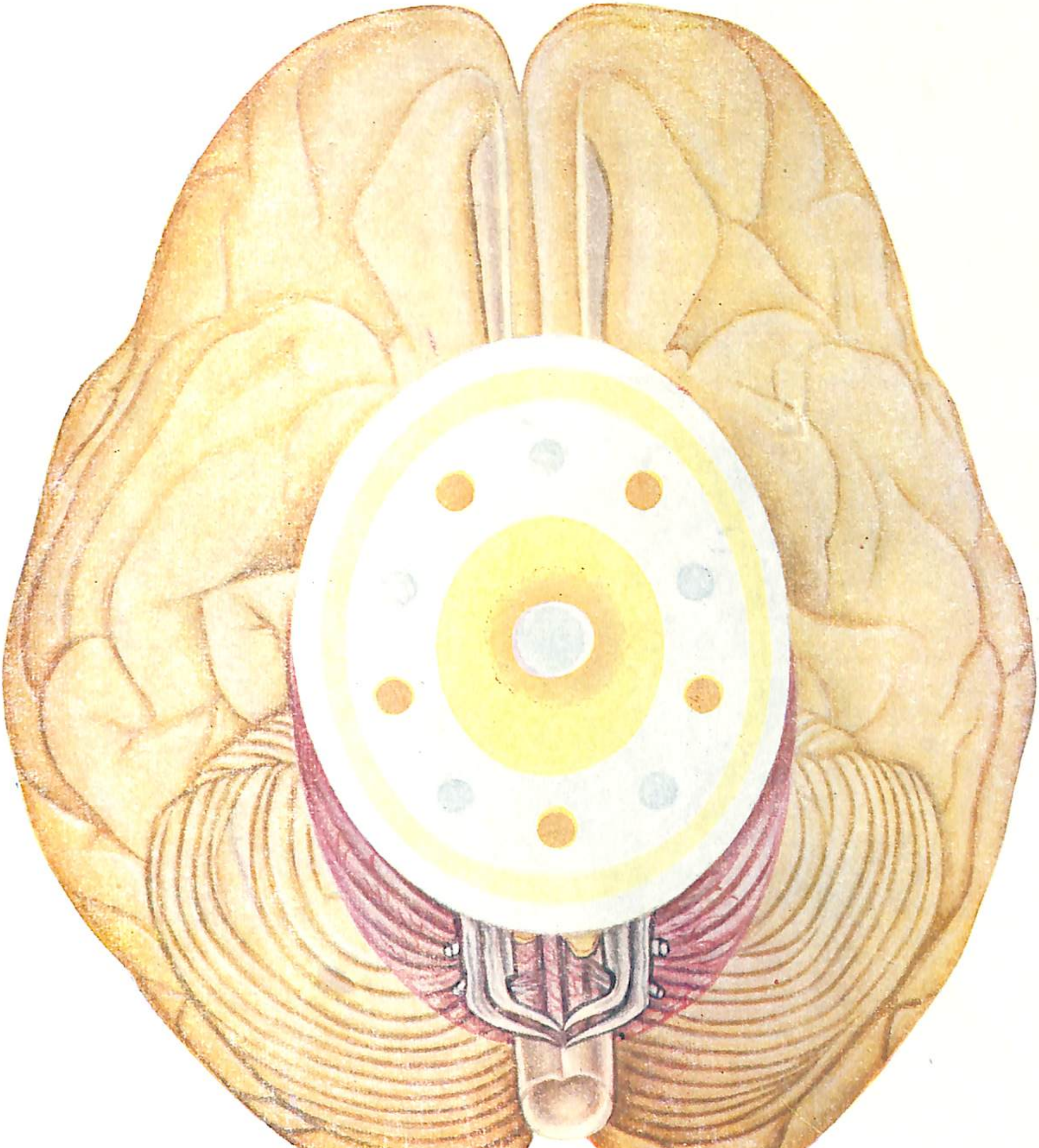


Illustration No. 20
Visualisation of (Pratyahara) Withdrawal

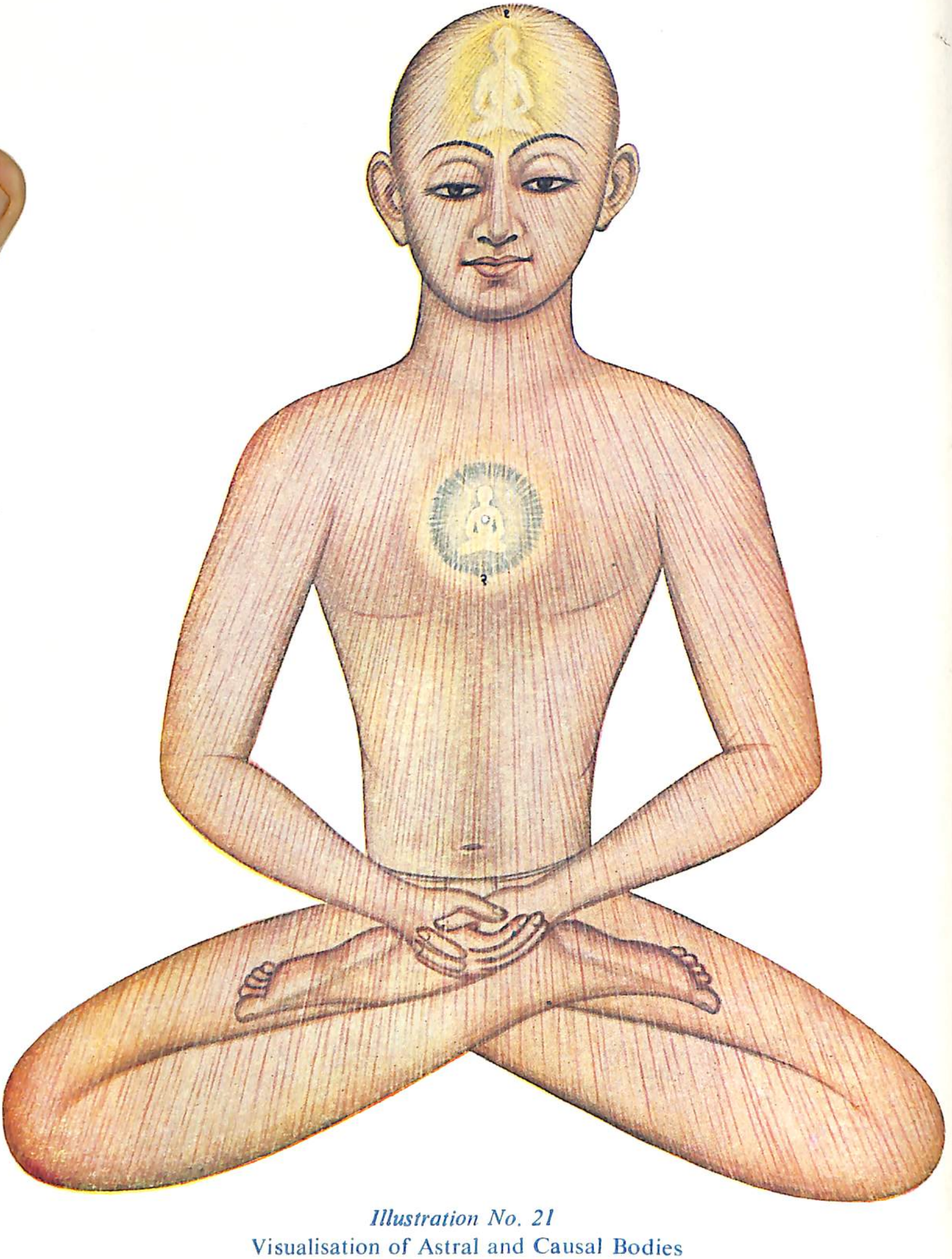


Illustration No. 21
Visualisation of Astral and Causal Bodies

realising the very quick functions of the *Indriya-s* in relation to different objects and the mutual functions of the inner instruments and their various lights and subtle activities due to the influence of the three *Guṇa-s*. The condition of the visualisation of *Pratyāhāra* is depicted in Illustration No. 20.*

6. **The Visualisation of Astral and Causal Bodies** : *Sādhak-s* often get this type of vision also of their astral bodies. When a practioner internalises his vision, he sees the internal functions performed by the astral body situated in *Brahmarandhra*; he may see this every day. These bodies appear often very small, often big, but they are ever-luminous and like a shadow prevaded by light. They appear similar to a human form standing in front or they are seen sitting, as in the state of meditation, sitting. Sometimes a gentle light emanates from the heart of the shadow-form, and, having pervaded the shadow, it is seen spreading outside. It is as if we are perceiving our astral bodies in a mirror. Sometimes this form is devoid of organs and is bigger than the physical body. It is seen in the form of a shadow at a distance. See Illustration No. 21.*

Some examples and illustrations of these experiences have been given through pictures. With the help of these illustrations you will be able to understand the nature of the inner visions. Thus ends the science of *Vijñānamaya Kosha*. The essence of this is given below.

Special Points.

We hope that you have directly visualised and understood the nature of the five great elements and their cause, the subtle elements which exist in the form of the *Panch Tanmātrā-s* or root-elements, and which go on performing the functions of construction and destruction constantly in this creation, and also their functions in relation to the human body. With this you must understand that all human beings of the mortal world enjoy both types of objects, subtle objects constituted of the five *Tanmātrā-s* and gross objects constituted of the five gross elements. An ignorant man, infatuated by these enjoyments, is caught in the whirlpool of misery like an animal. But those who have wisdom, use the objects with vision and dispassion, inspiration and renunciation, and thus, while enjoying

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**Illustration No. 20.*

Realisation of Pratyāhāra :

During the state of *Pratyāhāra*, when *Indriya-s*, mind intellect have turned away from objects and are calm and internalised. During *Nirvikalpa* and *Asamprajñāta Samādhi*, these orbs of senses, mind and intellect are of the same type but the light of *Sattwa* is abundant.

**Illustration No. 21.*

Realisation of the Astral and Causal Bodies :

1. The subtle body seated in *Brahmarandhra* has pervaded the physical body and causal body seated in the heart by its luminous rays.
2. A special state of the knowledge of self during *Asmitā Samādhi*, in the heart.

objects, they move forward on the path of liberation which destroys misery and bestows emancipation. This is the clear difference between the two. The teacher of *Yoga* has specially warned those adept *Yogis* who have conquered the elements, those who are able to create objects of enjoyment out of the five subtle elements as a sweetmeat-seller is adept in preparing various sweetmeats out of ghee, sugar, flour, etc. Just as a sweetmeat-seller satisfies himself as well as others, so does a *Yogi* create objects of enjoyment for himself as well as for others. In the beginning these adepts adopt their powers for the good of the world and they do good to all. But how far it is safe to play wilh the enchanting fire of these powers should be decided by a wise man for himself with respect and humility for scriptures. The *Yoga Sūtra-s* emphatically declare :

Te Samādhāvupasargāḥ Vyutthāne Siddhayaḥ

(Patanjal III-37)

'ते समाधावुपसर्गाः व्युत्थाने सिद्धयः' (योग. पा. ३, सू. ३७)

In other words, all these *Siddhi-s* or powers arising out of the mastery over *Samyama* are obstacles in the path of *Asamprajñāta Samādhi*, the highest superconsciousness. It is directly perceived by all that tasteful food made of the five elements having the six types of taste, and comfortable objects, bring about infatuation, attachment, hatred, etc., even in the mind of a wise *Yogi*. This being so, then shall not the subtle divine objects also surely disturb the intellect if over-indulged? Therefore every aspirant on the path of spirituality should turn away from these powers and, taking recourse to discrimination and keeping in view the perishability of the body and these enjoyments, having developed *Para Vairāgya* (supreme dispassion), should endeavour to attain the abode of supreme felicity, which is God. This path is that leads a *Yogi* to supreme bliss and eternal peace. It is the bestower of bliss and peace. See how gracious this divine law is ! Those who are *Yogi*-s, devotees and illumined sages, by the power of their knowledge, dispassion and devotion, attain the state which transcends the three *Guṇa-s*. They do not feel the necessity of creating subtle or gross objects of enjoyment and therefore do not do so. As with worldly enjoyments, the subtle enjoyments come to them by themselves automatically. Having attained self-realisation or having attained union with God, one achieves *Kritakritya* (the feeling that one has performed all that was to be performed) and his life exists merely for the sake that it has to be lived. In this state all his actions are performed just like a machine, without having any craving or attachment. One abides in this body for a short while for the exhaustion of his fructifying *Karma-s*, while eating and drinking, inhalation and exhalation, urination, excretion and all such functions go on naturally. Such great souls, having attained freedom from the pairs of opposites, live in this world as if in sleep, all their duties having terminated. They do not perform actions, nor do they enjoy any object through desire.

Chakra-Bhramaṇavad Dhrita-Sharīraḥ

(*Sānkhya 3-82*)

'चक्रभ्रमणवद् धृतशरीरः' (सांख्य ३, ८२)

According to this aphorism of *Sāmkhya*, the body stays to exhaust the enjoyments due to the fructifying *Karma-s* which are still left. With the exhaustion of these *Karma-s* the body then terminates, and gross, subtle and causal bodies enter into their causes. The self abides in its own.

CHAPTER V

BLISS SHEATH (ANANDAMAYA KOSHA) AND ITS SCIENCE

We shall now describe *Ānandamaya Kosha*, the sheath of bliss. From the point of view of the subtle knowledge of *Jīva* (individual soul) the Bliss Sheath is the last. It is named in various ways : *Hiraṇyamaya Kosha* (the sheath of gold), *Hrit Kamal* (the lotus of the heart), *Hridaya Chakra* (the plexus of the heart), *Hridaya Dahar* (the space of the heart), *Hridaya Guha* (the cave of the heart), *Hridaya Pundarīk* (the lotus of the heart), *Anāhata Chakra* (centre of unstruck music—pure creative sound essence), *Hridaya Ākāsha* (the ether of the heart), *Hrit Padma* (the lotus of the heart), *Kāraṇa Sharīra* (the causal body), *Linga Sharīra* (the subtlest body), *Brahmapur* (the city of *Brahma*) and *Ānandamaya Kosha* (the sheath which is full of bliss).

The Nature of the Bliss Sheath.

Inside the heart is an oval-shaped space, like a small seedless white grape. In the *Purāṇa-s* it is also known as *Jyotir Linga*, the mass of light.

The position of the Bliss Sheath.

In the human body, in the middle of the chest, hidden behind the two lungs, is the physical heart, which is the reservoir of blood. Through blood circulation this heart supplies life-energy and nourishment to every part of the body, from the skin to the bones; further it nourishes and sustains the sensory and motor nerves and every organ and limb of the body. It is in this heart that the *Linga Sharīra* or Bliss Sheath abides. This is the seat of *Ātman*, the self. If the heart is dissected longitudinally into two parts, you will find an oval-shaped hollow similar to a small seedless grape; the Bliss Sheath pervades this space. The heart is the centre of blood purification; it attracts gross or impure blood, purifies it and infuses pure blood throughout the body. With the circulation of the blood, the functions of knowledge and action also pervade the entire body. The atom-like soul that is located in the subtle area of this space uses its nearest instruments, *Chitta* (mind-stuff), *Ahamkāra* (ego-principle), *Buddhi* (intellect), *Manas* (mind), *Indriya-s* (senses) and *Prāṇa* (vital air or energy). Thus it operates the entire body and fulfils the purpose of *Bhoga* (enjoyment) and *Apavarga* (release). This will be fully described later at the appropriate place. If, for some reason, the mechanism of the heart stops, *Jīvātman* (the individual soul) moves out of the body, taking with it vital

energy, subtle senses and the four-fold internal organ. The wheel of life stops. And thus the play (*Līlā*)) ends.

Life persists inspite of various diseases of the heart and of the brain. Through brain disorder some men become eccentric, even lunatic; still life continues. But when the heart, which is the giver of life fails, life terminates. Why is this ? The reason is that the lord of life abides in the heart and when the movement of the heart stops He flies away from the heart.

Q. Surgery has made tremendous advances in modern times A surgeon, while operating on the heart, can even take out this organ and put it on a table by his side. After doing the necessary operation of the organ it is again put into its original place and cases have been reported when the heart of another living being has been put into the body of another one, a man's head has been taken off and again fitted in its place. It has also been said that the head of a pup of a dog had been put on the body of another pup and it was acting in the very same easy manner. It is even predicted that in future it will be possible that a man's head may be taken off and another's put in its place and the latter will carry on the functions properly. What will be the position of the astral, causal bodies as also of the soul in such cases ?

Ans. If any organ or limb of the physical body is cut off, the blood circulation does not stop finally until the vital air ceases to function in the body immediately after the soul along with astral and causal bodies has discarded the physical body. During an operation of the heart an artificial heart or a tube of an instrument is connected with the body in such a manner that the blood circulation is kept constant. The causal body now has means of taking work from the artificial heart or the instrument by which it can carry on the circulation and purification of the blood. The soul and the causal body by remaining there in the physical body take the necessary work through the instrumentality of the artificial heart or arrangement in place of the original heart. The blood circulation is essential for the life of the physical body, and if this is stopped even for a minute the heart fails and the life ends. The causal body connects itself to the artificial heart and keeps on its function fully. Surgeons and even *Vaidya-s* implant another bone or a metal substitute in place of a broken or diseased bone in a body without in any way very much disturbing its function. If a part of a machine gets worn out or is broken it is replaced by a similar new part and the same is the case with the human heart.

A second answer to this question is : If another head is put on the body of a pup or it be put in place of the original head, in both the cases the astral body begins to take its work with the new arrangements. There is no change in the astral body if a change is made in the physical body—be it one head or two. In the case of two heads or of one replaced by another the functions of the astral body will continue to be the same as before without any difference in the manner of there

being only one subtle sense organ for two eyes or two ears, the only difference being four gross organs of eyes and four of the ear in place of the two in each case. It does its functions now with two heads in place of one. Daksha Prajāpati had also another head implanted on his body; Brahmā is represented as having four heads and Rāvana is reported to have had ten—this can be taken to mean that at that time the science of implanting additional heads was perfect and was acted upon. Transforming old men into young ones, called *Kalp*, was certainly much in practice. The West is now reviving this science.

In other words it means that if one's heart and head are replaced by another heart and head, the functions, that is pleasure and pain, *Guṇa-s* and *Karma-s* of astral body and causal body as also of soul continue as before without a change—they can be cut or separated. The instrument of pleasure, pains, actions (*Karma-s*) and knowledge is the physical body of whose parts or limbs a change has been made. For the fructification of a man's *karma-s* of the past his astral and causal bodies will continue till his liberation—the physical body will undergo change after change and will remain only an instrument.

The Constituent of Bliss Sheath.

We have already described the physical form and size of the heart in an earlier chapter. Here we have to show how the lord of the five sheaths, *Jīvātman*, the individual soul, abides in the Bliss Sheath situated in the space of the heart, the reservoir of blood. This is shown in Illustration No. 1 in the chapter of Food Sheath. It can be seen by divine vision that this human body, which is like a castle of the divine city Ayodhya, contains the heart, of the size of a pear, or like the lotus bud drooping downwards. Inside this heart is a hollow of the size of a small seedless grape. Inside this hollow is the Bliss Sheath, luminous like a golden egg. This Bliss Sheath is an aggregate of six luminous orbs. It is very pleasant to see and appears like an oval mass of light.

The First orb—Brahman : The outermost circle or orb is called the orb of *Brahman*. *Brahman*, the Absolute, is all-pervading and interpenetrating, thus it may seem absurd to locate *Brahman* in a circle, yet it is not so ridiculous. Just as the all-pervasive ether is spoken of as the ether of a jar, the ether of a house, due to the limiting adjuncts of the jar and the house, so the all-pervasive *Brahman* is said to be in the ether of the heart in the form of the orb of *Brahman*, just for the sake of easy understanding. We do not wish to show any division in *Brahman*. In order to enable aspirants to realise the Absolute to be all, full, indivisible, all-pervasive, omniscient, without parts, *Brahman* is first described in the form of an orb. When a person realises *Brahman*, this realisation appears initially in the form of this orb for two reasons. First, the region of perception is circular in form; secondly, *Prakriti* (nature) has endowed the faculty of realising *Brahman* in the heart.

Ayam Vāva Sa Yosyamantarhridaye Ākāśastad Etat Pūrṇamapravarti-Purṇam Pravartinīm Śriyam Labhate Ya Evam Veda.
(*chāndogya Prapa 3, Kh. 12, c-6*)

अयं वाव स योऽयमन्तर्हृदय आकाशस्तदेतत्
पूर्णमप्रवर्ति पूर्णम् प्रवर्तिनीं श्रियं लभते य एवं वेद।
(छां. प्रपा. ३, खं १२, छं. ६)

In other words, the ether that lies in the region of the heart of man is the same ether that is outside, just as the external ether, although void of objects, is filled with *Brahman.* Even so the ether of the heart, though apparently void, is filled with *Brahman.* The *Gāyatrī Mantra* sings the glory of this very *Brahman.* This ether is not vacuous. It is full of *Brahman* and is harmonious. The aspirant who realises this attains the wealth of bliss which is all full and immutable. *Brahman,* as sung by the *Gāyatrī* hymn, abides in this ether of the heart even in the same way that it abides outside man.

Aum Antaścharsi Bhooteshu Guhāyām Viśvato Mukhaḥ.
Twam Yaśtwam Vashaṭkār Āpo Jyoti Rasomrītam.
(*Kātyāyana Parishishta*)

ॐ अन्तश्चरसि भूतेषु गुहायां विश्वतो मुखः।
त्वं यस्त्वं वषट्कार आपो ज्योति रसोऽमृतम्॥
(कात्यायन परिशिष्ट सूत्र)

"O Almighty ! Thou does exist in the cave of the heart of all living beings and have your stay there. You have your face in all directions. You are Yajna yourself and you are also food of the *Indriya-s* (senses). You are *Prakash*, you are *Ras* (taste) and likewise you are nectar."

These utterances clearly show that the relation between the internal organ and *Brahman* is of the pervaded and the pervader. The ether of the heart is the mirror for the vision of *Brahman.* The reflection of the sun falls on a stony rock and on a reservoir of water, but it is the latter that reflects the sun and not the former. Even so, the vision of individual soul and the Supreme Soul is possible in the lake or ether of the heart in the form of an orb But even as by seeing the reflection of the sun one does not have the knowledge of its being in the east or the west, in the same way by realising *Brahman* in the heart one does not realise the all-pervasiveness of *Brahman.*

This orb of *Brahman* thus encompasses all other orbs in its womb, as it were. This orb is, so to speak, non-manifest. Its colour is indescribable. But in so far as one can speak, it is extremely white, glowing, transparent and clear. An aspirant realises this last of all. In the immature state of *Sādhanā,* until mastery of *Samyama* has been attained, a *Sādhak* does not get the vision of the orb of *Brahman*, even by entering into the heart through meditation.

The Second Orb—Prakriti (Subtle Nature) : Inside the orb of

Brahman there is an orb of subtle *Prakriti* which is a sort of miniature non-manifest, supreme *Prakriti* (nature). It is light yellow in colour. This is the real causal body of the individual soul. The individual soul is related to it from eternity.

Jāti-desha-kāla-vyavahitānāmapyānantaryam
Smritisamskārayorekarūpatvāt (*Patanjal IV-9*)

'जातिदेशकालव्यवहितानामप्यानन्तर्यं स्मृतिसंस्कारयोरेकरुपत्वात्'
(योग. पा. ४, सूत्र. ९)

In other words, the subtle desires or *Vāsanā-s* are not obstructed by the veils of class, place and time, and *Samskāra-s* are in accordance with the memory. Thus, having found the awakener, the *Vāsanā-s* existing in the form of subtle impressions are awakened.

Tāsām anāditvam chāṣisho nityatvāt (*Patanjal IV-10*)

'तासामनादित्वं चाशिषो नित्यत्वात्'
(योग. पा. ४, सू. १०)

In other words, these *Vāsanā-s* of subtle desire are externa! because the desire of an everlasting life is at the bottom of the heart of every living being and exists from beginningless time. The reason for co-relationship is ignorance: *Tasya heturavidyā* (*Patanjal II-24*)—(तस्य हेतुरविद्या (योग. २ सू. २४) This orb of subtle *Prakriti* maintains the aggregate of all other orbs in its womb. The practiser may not get the vision of this orb easily because of its subtlety. Even after entering into the heart through meditation, it is by mastery over meditation that he attains the vision of this orb in the course of time.

'*Saukshamyāt Tat Anupalabdhiḥ* (*Sāmkhya 1-109*)
'सौक्षम्यात् तदनुपलब्धिः' (सांख्य. १-१०९)

It being the minutest, it cannot be realised.

The Third Orb—Subtle Vital Energy: In the orb of subtle *Prakriti* there is another orb of subtle *Prāṇa*. When a practiser enters into the heart through meditation, he first of all gets the vision of the orb of subtle *Prāṇa*; the colour of this orb is like very luminous vapour, or like dew-drops dazzling in the rays of the sun, or like shining rain-drops. This is affected by the three *Guṇa-s*. When *Sattwa* predominates, it is extremely luminous, like rediant rain-drops. When *Rajas* predominates, the luminous drops are tainted with a rose colour and are seen to be active or fickle. When *Tamas* predominates it is of vaporous appearance and opaque and the movement of subtle *Prāṇa* becomes dull. This orb of subtle *Prāṇa* is the gross aspect of the contact of *Ātman* with the *Chitta* in its process of infusing consciousness. It reveals itself in the form of luminous vapour. It is visualised outside the orb of *Ahamkāra* (ego-principle). Further than this you find activity pervading the entire body. Often we see five holes in the heart through which different types of rays emanate. These holes are

in the causal sheath. It has been declared in *Chhāndogya Upanishad:*

Tasya Ha Vā Etasya Hridayasya Pancha Deva-Sushayaḥ
(Chhāndogya Pra. P. 3, Kh. 13, Chhanda I)

'तस्य ह वा एतस्य हृदयस्य पञ्च देवसुषयः'
(छान्दोग्य प्रप्रा. ३, खं. १३, छं० १)

The subtle *Prāṇa* spreads out its activity and life force through these holes. The flow of light mingles with the shower of rays from the astral body (intellect plus mind), abiding in *Brahmarandhra* which is ever related to the heart, and then the mingled flow pervades the whole body. The rays of the astral body mingle with the glow of life in the same way as colours, sugar, or salt mingle in water, just as warmth spreads in liquids, or just as rays of the rising sun pervade homogeneously in the sphere of ether.

The Fourth Orb—Ahamkar (Ego): If you see by the meditative vision inside the orb of subtle *Prāṇa*, you will find an orb resembling the gorgeous colour of a peacock's neck, extremely luminous, crystal-clear. It is, as it were, a bluish green glass shade placed on a white luminous light. This is the orb of the ego-principle which is the gross form of *Āsmitā* (the principle of 'I'-ness). When *Sattwa* predominates, this orb assumes a luminous white colour against a luminous green background as if a white cloth has been given a blue colour. In the predominance of *Rajas* it appears like the blue circle in a feather of a peacock's tail and is fickle like mercury. In the predominance of *Tamas*, it becomes slow in motion and has the colour of deep green mixed with blue.

The Fifth Orb—Chitta (Mind-Stuff): Inside the orb of ego is the orb of *Chitta*. It is the palace of the individual soul. It is extremely lumiuous white, transparent, pleasant to behold, but by the influences of it, it is ever-changing. Through its modifications *Chitta* is especially a sensitive part of the internal organ. *Vritti-s* in the form of ripples constantly arise in the lake of the *Chitta*. It is even as waves arising and subsiding in an ocean of water through contact with the wind. Because of the constant modifications of *Vritti-s*, *Chitta* appears to be in the form of *Vritti-s* alone. These parts, like waves, awaken *Samskāra-s* or impressions which abide in the *Chitta*. Being influenced by the three *Guṇa-s*, the *Vritti-s* change their colours. When *Sattwa* predominates, *Chitta* is like snowy butter, like white snow, or like the white feathers of a crane. It is glowing white, luminous, transparent, clear and pleasant. When *Rajas* predominates, it shines like mercury light, and is fickle in motion. When *Tamas* predominates, it appears as if light clouds have veiled the *Chitta*. This *Chitta* is the revealer of the consciousness of the soul and is a special organ of *Antaḥkaraṇa*, which is knowledge-predominating. It is in this cave of the heart that the *Ātman* abides.

The Sixth Orb—Atman (Soul): From the point of view of size in this creation, the orb of *Ātman*, the soul, is smaller than an atom, and

from the point of view of subtlety it is similar to *Brahman*. It is incomparable in its colour and form, and it is thus symbolic of its ownself. Through its association with *Chitta*, it assumes the same colour and form that *Chitta* assumes. This *Jīvātman* or individual soul exists in the form of an extremely subtle point or jot.

These six orbs exist in an aggregate form in the region of the heart, and they appear to be constituting a *Jyotir Linga*, a mass of light. Just as the sheaths of the five *Tanmātrā-s* go to organise mind, intellect, the senses and *Vijñānamaya Kosha*, so does the orb of subtle *Prāṇa* organise the aggregate consisting of subtle *Prāṇa*, ego-principle, *Chitta* and the soul, all of which belong to the Bliss Sheath. This orb of subtle *Prakriti* is a part of the univeral non-manifest *Prakriti* through the limiting adjunct of the heart. That is why this aggregate of orbs is described by the *Śruti* :

Hiraṇyayaḥ Kośaḥ Jyotishaavritaḥ
'हिरण्ययः कोशः ज्योतिषाऽऽवृतः'

(Mass of gold, covered by dazzling light)

Again :

Hiraṇyamaye Pare Kośe Virajam Brahma Nishkalam,
Tat Shubhram Jyotishām Jyotiḥ Tad Ātma-Vido Viduḥ.
(*Muṇḍak 2-2-9*)

हिरण्यमये परे कोशे विरजं ब्रह्म निष्कलम् ।
तच्छुभ्रं ज्योतिषां ज्योतिः तदात्मविदो विदुः ।।
(मुण्डक. मु. २, खं. २, छं. ९)

This *Śruti* endorses our view that a knower of self realises *Brahman*, who is spotless, in the sheath of *Hiraṇyamaya* (mass of golden light) which is the light of all lights. Further, another *Ṣruti* says :

Tā vā Asyaita Hitānāma Nāḍyo Yathā Keśaḥ Sahasradhā
Bhinnastāvataaṇimna Tishṭhanti, Śuklasya Nīlasya Pingalasya
Haritasya, Lohitasya Pūrṇāḥ.
Bri. 4-3-20, 2-1-19, 4-2-3, Chhand. 8-6 and Katha 6-16)

ता वा अस्यैता हितानाम नाड्यो यथा केशः सहस्रधा भिन्नस्तावताऽणिम्ना तिष्ठन्ति; शुक्लस्य नीलस्य पिंगलस्य हरितस्य लोहितस्य पूर्णाः ।
(बृहद ४-३-२० : २-१-१९ : ४-२-३. छान्द ८-६ कठ ६-१६)

In other words: They are the nerves known as *Hita* which are filled with white, blue, yellow, green and red colours. These colours have emanated from the sun.

In the third quotation a simile has been given which appears to be the description of *Brahman*, subtle *Prakriti* and subtle *Prāṇa*, *Ahamkāra* (ego-principle) and *Chitta* abiding in the heart. Some consider this description to cover the meditation on *Chakra*. They consider this to be the description of self as it abides in the solar orb, but this does not appear

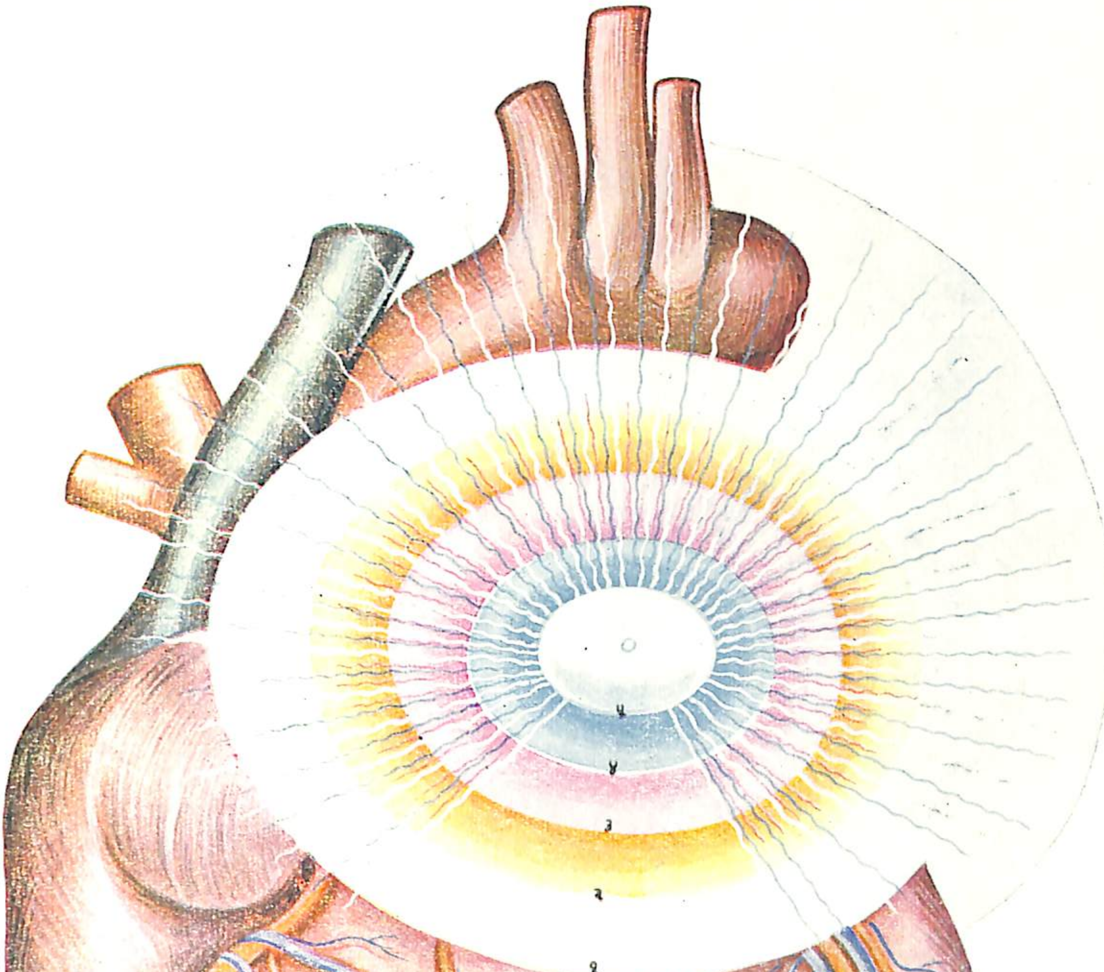
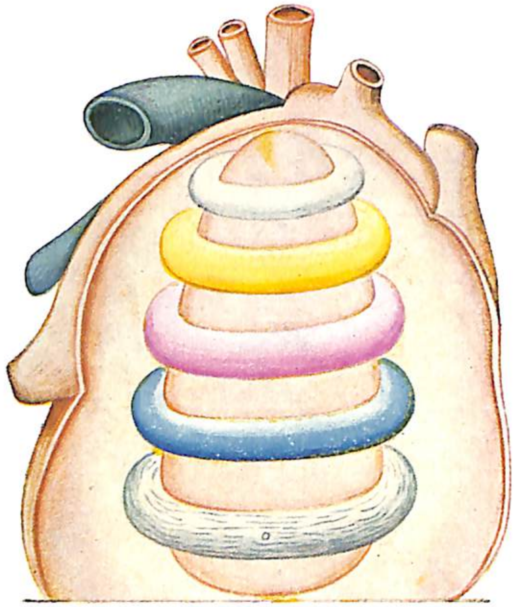
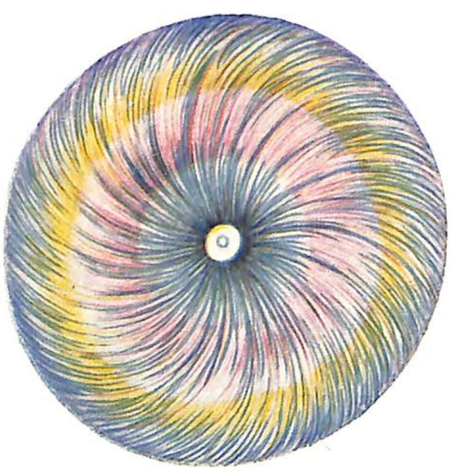


Illustration No. 22

Heart is six luminous orbs





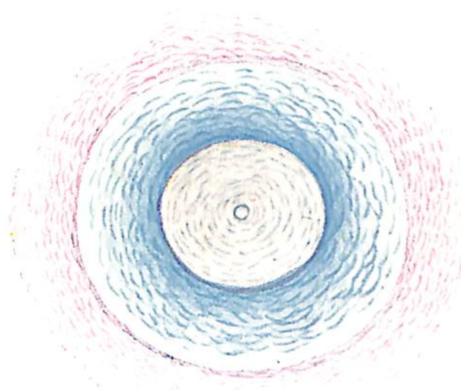


Illustration No. 23

Six orbs in Bliss Sheath (*Anandamaya Kosha*)

Influence of *Rajas* predominating *Ahamkara* over *Chitta* and subtle *Prana*

Visualisation of *sattwik* state of *Chitta*, *Ahamkara* and subtle *Prana*

proper to me. Illustration No. 22* explains this point clearly.

Brahmarandhra and the Heart: Similar to the luminous orb of mind, intellect and senses, circled by the orb of the five *Tanmātrā-s*, the contents of the cave of the heart, and the ether of the heart, are luminous and are in the form of orbs. The difference between them is that the luminous orbs abiding in *Brahmarandhra* appear to be brighter and more radiant than the luminosity of *Chitta* and *Ahamkāra*. The lights of the heart are gentle, tranquil, milky white, transparent, soft and pleasant. The luminous orb abiding in the hollow of the cardiac membrane is much smaller than the luminous orb that abides in *Brahmarandhra* in the crown of the head. As we have said, in the heart is a hollow similar in size to a small seedless grape, constituted of skin or fleshy membrane. In the subtle area of this hollow exist the orbs of *Chitta* (the mind-stuff), *Ahamkāra* (the ego-principle), *Sūkshma Prāṇa* (subtle vital breath), *Prakriti* (nature) and *Brahman* (the Absolute). These are luminous orbs pervaded by each other as if bangles have been set on the *Śivalinga*. These orbs arise from inside and spread outwards. Please see Illustration No. 23.** This is, in brief, the description of *Ānandamaya Kosha*, the Bliss Sheath. But the knowledge arising out of direct perception will be described later. We have yet to describe in detail the vision of the self and the discriminative understanding between *Prakriti* and *Purusha*, nature and spirit, in *Ānandamaya Kosha*.

The Origin of Human Life.

When a man endeavours to attain liberation by self-effort, he develops a desire to know the origin of human life. The scriptures state thus:

Tāsām anāditvam chāśisho nityatvāt (*Patanjal IV-10*)

"तासामनादित्वं चाशिषो नित्यत्वात् (योग. ४-१०)

In other words, the *Vāsanā-s* or subtle desires are beginningless,

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* *Illustration No. 22.*

In the region of the heart, six luminous orbs are visualised:

1. The orb of white colour that has pervaded the other five orbs is *Brahman* qualified by the heart.
2. The yellow coloured orb is of *Prakriti*.
3. The rosy coloured orb is of *Sukshma* or subtle *Prāṇa*.
4. This is the orb of *Ahamkāra* or ego, blue-green colour.
5. The orb of *Chitta*, from which rays are emanating, in white colour.
6. In the white coloured orb of the *Chitta* there is the very luminous orb of individual soul.

** *Illustration No. 23.*

1. In the hollow of the membrane of the heart is a space of the size of a small seedless grape, in which *Jīvātman*, *Chitta*, *Ahamkāra*, *Sukshma Prāṇa*, *Prakriti* and *Brahman* are located in the form of girdles, as it were, as if bangles have been put on a *Śiva Linga* from inside out.
2. The veiling of *Chitta* and *Sukshma Prāṇa* by the *Rajas*-predominating *Ahamkāra*.
3. The vision of the *Sattwik* states of *Chitta*, *Ahamkāra* and *Sukshma Prāṇa*.

because in a man the desire to live always is eternal. The *Vāsanā-s* are the basis of life in the world. At the time of creation the soul is endowed with a divine garment made of *Prakriti* constituted of the three *Guṇa-s* and woven by the threads of the subtle desires. Since then the stream of life for individual soul has been flowing on. Before coming into contact with this garment, the soul had no desire, no aspiration. It had no dissatisfaction, nor had it any thirst for knowledge. In other words, the soul was free from desire, hatred, effort pleasure, pain, and so on. Alas, it is through mere contact with the smallest feeling of *Ahamkāra* or ego that the entire poisonous and terrific ocean of *Samsāra* or world-process surges before the soul as all the perceptions of the world-process materialise. We do not know with what feeling and what sense of amusement the self might have accepted this golden vessel. It was, alas, a mighty illusion for the soul which was abiding in its essential nature, which was independent, perfect, and sunk in the bliss of the Absolute. This luminous golden vessel which the soul deemed to be the source of bliss, proved to be, in fact, a golden prison for it. This is, in brief, the pathetic yet real story of the origin of life of the individual soul. Since then a stream of life of the individual soul has entered the field of the world-process, and will consummate in the great ocean of *Brahman* which surges with supreme bliss. *Jīva*, the individual soul, is afflicted like a fish and can attain supreme satisfaction by swimming freely in the endless and blissful ocean of *Brahman*. It is by becoming an oblation on the sacrificial altar of the Absolute and attaining the divine luminous *Purusha* or spirit, that it acquires supreme satisfaction, because the waters of the milky ocean *Brahmānand* (bliss of the *Brahman*) wash away the impurity of the feeling of ego, and the fire of *Brahman* burns up the sloughed egoism. Then the luminous nature of the soul, which is full of knowledge, shines forth. The dark taint of ego enters into the womb of *Prakriti* (nature) and is lulled into deep sleep, or, as it were, remains unconscious.

The Duty of Man.

If we poetically recall the painful story of the world process in which one has to face various trials as a play, a drama, one should enact it with a smile and with courage to bring it to a successful end. But yet one has to be very cautious and careful, and throughout he should maintain a spirit of detachment. This is the duty of man. The reward of coming out in flying colours and quite successful in this play is gaining the divine consent to sport freely in the milky ocean of the bliss of *Brahman*. In other words, one is given the right to abide in the lap of the blissful Divinity, to enjoy supreme freedom. In this world the feeling of ego is hidden in birds, animals, insects, sea-creatures, etc. It is manifestly present in mother, father, wife, son, friend and foe, near and dear relatives. There is no exaggeration if we say that these are all different manifestations of

Aham (ego) alone. Therefore the summum bonum or the highest duty, the supreme virtue, the final destination, the supreme self-effort of man is to destory attachment born of egoism by knowledge arising out of discriminative understanding.

Description of Atman (Supreme Self) Abiding in the City of Brahman.

The aforesaid *Ānandamaya Kosha* or Bliss Sheath is the *Indrapuri* (city) in which the self resides. This soul, with its Supreme Protector and Father, *Aja*, the unborn and bestower of the body, goddess *Ajaa*, with a group of ministers, attendants and other servants, lives in this city like a king, blissfully and fearlessly. In this *Indrapuri* or divine abode, which is constituted like a castle, the supreme adored deity of the soul, God Almighty known as OM, has His beautiful temple, where in the state of *Samādhi*, having attained identity with *Brahman*, the soul enjoys infinite bliss, according to the statement :

Yasmin Vijñāte Sarvamidam Vijñātam Bhavati

"यस्मिन् विज्ञाते सर्वमिदं विज्ञातं भवति"

("By knowing whom all, that there is, is known".) In other words, this soul, by its association with the Deity, does not simply acquire entire knowledge and realization, but acquires the supreme knowledge of the Absolute. According to *Kathopanishad* :

Nāyamātmā Pravachanena Labhyo Na Medhayā Na Bahunā Śrutena, Yamevaisha Vriṇute Tena Labhyastasyaisha Ātmā Vivriṇute Tanūm Swām.

(*Kath. 2-22*)

"नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन,
यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनूं स्वाम् ।"

(कठ० व० २, छं० २२)

The teacher Yama declares that the knowledge of the soul and the Supreme Self is difficult of attainment by austerity, study of scriptures, etc. This absolute knowledge is attained by the soul abiding in the divine temple of the city of *Brahman*, by self-surrender to God, a surrender which is integral and complete. Just as a baby in the lap of its mother finds the nectar of milk according to its sweet will as long as it has surrendered itself to the mother's cares, so one who has completed supreme surrender to divinity enjoys the nectar of communion. Sage *Patanjal* supports the same view by these aphorisms :

Ishwar-Praṇidhānādva (*1-23*)

(ईश्वर प्रणिधानाद् वा (यो० पा० १, सू० २३)

Samādhi Sidhirīśwar Praṇidhānāt (*2-45*)

'समाधिसिद्धिरीश्वरप्रणिधानात्' (योग. पा. २, सू. ४५)

The divine reward does not culminate with this alone, but the compassionate father showers upon his divine son the knowledge of all the mysteries and secrets pertaining to his internal and external aspects and

those of *Prakriti*, nature. In *Rāja Yoga* this is technically called *Dharma-Megha* or the cloud of virtue. Then this soul acquires *Satya-Sankalpa* (true resolve), *Satya Kāma* (true desires), *Āpta Kāma* (satisfaction of all desires), *Nishkāma* (desirelessness), and ultimately it becomes *Akāma* (devoid of desires). Yoga declares that with the removal of all the impurities and veils, the luminosity of *Chitta* shining brighily and the light of the soul fastened by the ego abiding in the *Chitta* also becomes effulgent. Then nothing remains to be known. Having drunk the nectarine juice of the identity with *Brahman*, man becomes *Videḥa* or devoid of the idea "I am the body" and attains *Jīvanamukti*, liberation in life. Consequently all the afflictions, *Karmā-s* and *Vāsanā-s* (actions and subtle desires) terminate.

Tatah Kleśa-Karma-Nivrittiḥ (*Patanjal IV-29*).
ततंः क्लेशकर्मनिवृत्तिः (योग. ४-२९)

(From that comes cessation of pain and works.)

In this small city of *Brahman*, the all-pervading nature of *Brahman* cannot be contained. How is it that the all-pervasive Absolute comes to exist in a space of the size of a thumb? But the Absolute exists in the divine temple in the cave of the heart, in the oval space made up of the imperishable light. He abides here symbolically. Sage *Yājñavalkya* describes thus his intuitional realisation to the great King *Janaka* :

Hridayam vai Brahmetyarhridayasya hi Kim Syādityabravīt...Sa vai no Broohi Yājñavalkya Hridayamevāyatanam. Ākāśah Pratishṭhā Sthitirityenadupāsīta. Kā Sthitatā Yājñavalkya. Hridayameva Samrat Iti Hovācha. Hridayam Vai Samrāṭ Sarveshām Bhootanāmāyatanam. Hridayam Vai Samrāt Sarveshām Bhootānām Pratishṭhā. Hridaye Hyeva Samrāṭ Sarvāṇi Bhootāni Pratishṭhitāni Bhavanti. Hridayam Vai Samrāt Paramam Brahma. (*Brih. 4-1-7*)

'हृदयं वै ब्रह्मेत्यहृदयस्य हि किं स्यादित्यब्रवीत्······स वै नो ब्रूहि याज्ञवल्क्य । हृदयमेवायतनम् ग्राकाशः प्रतिष्ठा स्थितिरित्येनदुपासीत । का स्थितता याज्ञवल्क्य । हृदयमेव सम्राट् इति होवाच । हृदयं वै सम्राट् सर्वेषां भूनानामायतनम् । हृदयं वै सम्राट् सर्वेषां भूतानाम् प्रतिष्ठा । हृदये ह्येव सम्राट् सर्वाणि भूतानि प्रतिष्ठितानि भवन्ति । हृदयं वै सम्राट् परमं ब्रह्म ।
(बृहदो. ग्र. ४, ब्रा० १. मं, ७)

In other words, this heart is as vast as *Brahman*. That man is mean who is devoid of this vastness of the heart. All beings and *Jīva-s* abide in the ether of the heart. This is the experience when a man has realised the heart ; it is in the heart that all the pure feelings such as faith, devotion, trust, fearlessness, etc. abide in the form of subtle impressions. The Upanishad has asked us to visualise the all-pervading *Brahman* who is wisdom, truth and bliss, and who is the revealer of the power of consciousness, in the forms of speech, vital airs, eyes, ears, mind and heart, abiding in the human body. Thus the all-pervading *Brahman* is held by the threads of mind, intellect, *Chitta*, etc. abiding in the body, and it is with the help of these threads that a *Yogi* attains the Absolute. A *Yogi*,

having bathed in the soothing waters of the rain of knowledge from the Ganges of *Dharma-Megha-Samādhi* in the form of wisdom arising ceaselessly from the inexhaustible source of the luminous egg in the heart, attains supreme satisfaction, a sense of having performed all that was to be performed.

Prasankhyāne Apyakusīdasya Sarvathā
Vivekakhyāteh Dharmameghaḥ Samādhiḥ.

प्रसंख्यानेऽप्यकुसीदस्य सर्वथा-विवेकख्यातेर्धर्ममेघः समाधिः' (योग० ४-२८)।

(If the true knowledge does not get lost or diminished even after *Tattwajñāna* is acquired and discretion continues, then ensues *Dharma Megha*, clouds of virtues and knowledge *Samādhi*.)

It is by mere contact with the light of the Deity as He is, that Knower or *Jīva*, the individual soul, enters into the ocean of undoubtable supreme knowledge, and in the unlimited unfathomable ocean of bliss the soul finds the placid water of the milky ocean extremely intoxicating, enrapturing, extremely soft, bestower of power, knowledge, light and energy, remover of the three types of worldly miseries. This ocean proves to be the supreme panacea for all the evils in the world. It is by the mere touch of this divine light that this inert world shines with divine lustre. It is no wonder, then, that this conscious soul attains liberation in life, and is endowed with luminosity and supreme peace by the Grace of the Lord. The *Rishi-s* of Upanishads have emphatically declared :

Samādhi-Nirdhūta-Malasya Chetaso, Niveśitasyātmani
Yatsukham bhavet, Na shakyate Varṇayitum girā Tadā, Swayam
Tadantaḥkaraṇena Grihyate. (*Maitrāyanī 4-9*)

समाधिनिर्धूतमलस्य चेतसो, निवेशितस्यात्मनि यत् सुखं भवेत्।
न शक्यते वर्णयितुं गिरा तदा, स्वयं तदन्तःकरणेन गृह्यते ॥
(मैत्रायणी प्र० स० ४, मं० ९)

(On *Chitta* becoming pure and it being united with the soul in a *Samādhi*, an aspirant obtains bliss which cannot be expressed in words; it can only be experienced by the *Chitta* itself.)

The Upanishads are full of such declarations. All these descriptions pertain to the self that has become adept in dissociating itself from the flow of *Vritti-s* or mental waves. These descriptions apply to one who is established in his essential self.

Means of Enjoyment and Release.

In fact, the means or cause of enjoyment and release is *Antaḥkaraṇa* the internal organ, which is the effect of *Prakriti*. *Prakriti*, being the cause, pervades all its effects. That is, the effects have always in them their cause :

Kāraṇabhāvāchcha (*Sānkhya*)

'कारणभावाच्च' (सांख्य १, ११८)

This atomic soul abides in *Antaḥkaraṇa*, the inner organ, which is an effectof *Prakriti* in the state of the world-process. Similarly in the state of release or liberation it abides in the womb of the great non-manifest *Prakriti*, or it abides in the supreme ether because this *Prakriti* or nature is supremely extensive compared with the atomic soul, and it is all-prevasive. But compared to *Brahman* it is limited, because *Brahman* exists inside as well as outside. In the state of liberation the individual soul has no contact with *Prakriti* as far as enjoyments are concerned. In the human body the orb of subtle *Prakriti* sustains the internal organ in its womb and pervades it internally and externally. This is why it has been called '*Prakriti Manḍal*' or the sheath of nature. Thus, there is contact with *Prakriti* as its cause even in the state of release, but this contact does not cause bondage. All souls, whether bound or free, are in association with subtle *Prakriti*, but their association in its aspect of cause is eternal, while in the aspect of effects of *Prakriti* the association is non-eternal. *Apavarga* or release is another name for the dissociation from one's contact with the effects of *Prakriti*.

Yadwā Tadvā Taduchchhitiḥ Purushārthāstaduchchhitiḥ Purushārthaḥ (*Sānkhya*)

'यद्वा तद्वा तदुच्छितिः पुरुषार्थास्तदुच्छितिः पुरुषार्थः
(सां० अं० ६, सू० ७)

(The result of the relinquishment of the effects of *Prakriti* is *Purushārtha*.)

The Residence of the Individual Soul in the Internal Organ.

On the basis of realisation it can be definitely stated that the individual soul is not driven into the internal organ like a nail, but exists in the centre like the hub of a wheel. As a magnet at the centre of a wheel brings balance to it, the self abides in the best part of the *Antaḥkaraṇa*, in the centre of the *Chitta* or mind-stuff, and thus abiding it sets the *Antaḥkaraṇa* to action and never loses the centre. If it did, the balance would be upset. This is a general rule all over the world. Every revolving mass is either circular or oval in form and all moving masses such as sun, moon, stars, earth, etc. move on their axes which are in the centre and thus do not lose balance. The balance of energy is in the centre, not on the sides or the periphery, otherwise motion would not be regular. The same law operates in the internal organ also.

Release from Bondage.

One cannot attain the blessedness of the self simply by studying the knowledge described up to this present stage. Supreme blessedness can be attained only when one has actually realised gradually all the principles, from the main part of the *Antaḥkaraṇa*, *i.e.*, *Chitta* abiding in the Bliss Sheath, up to subtle nature, and when consequently one has experienced the truth :

'Pariṇāmatāpasaṁskāradukhairgūṇavrittivirodhāchcha Duhkhameva Sarvaṁ Vivekinaḥ' (*Patanjal 2-15*)

'परिणामतापसंस्कारदु:खैर्गुणवृत्तिविरोधाच्च दु:खमेव सर्वं विवेकिन:'

(योग. २, १५)

"All is pain for the wise." After the attainment of supreme dispassion the experiences arising out of the fructification of *Karma-s* do not cause bondage but they assist the process of release by the perfection of *Sānanda* and *Asmitā Samādhi-s*—the *Samādhi-s* pertaining to *Chitta* and *Asmitā* (the cause of the ego-principle). One acquires steadiness in *Nirvichāra Samādhi* (supreme consciousness devoid of thought-waves). Then a steady state of supreme peace arises which is called *Adhyātma Prasād* or the placidity of the internal organ giving eternal peace. In this state a supremely divine light known as *Ritambharā* (that which is filled with Truth) arises. Through this light one attains discriminative understanding between *Prakriti* and *Purusha*—nature and spirit. When this discriminative understanding becomes steady in the innermost recesses of the heart, then a *Yogi* becomes detached even from the *Chitta*, and this intuitive knowledge brings him to the door of liberation. Having entered it, a *Yogi* acquires realisation of his essential nature and in the course of time realises the supreme *Brahman*. Consequently he is freed from the bondage of birth and death and rests peacefully. These two states are beyond the reach of mind and speech. They are indescribable and are the subjects of one's experience only. Although the whole of this book has been written on the basis of a *Sādhak's* personal realisation, yet the subtle knowledge cannot be realised unless one enters into the heart. Therefore the aspirant should try to enter the region of the heart by intensifying the vision and should visualise the inner mystic phenomena by divine sight arising in meditation. In the Bliss Sheath abiding in the heart we must visualise the following: the five parts of the Bliss Sheath, the mutual functioning of these parts, the individual soul that exists in the innermost centre of all these, and *Brahman*, the Absolute. All these visualisations cannot take place at once. By constant practice in the heart, when one pointedness grows more and more, the doors of mystic knowledge are opened wider and wider. Through inner realisation the soul recognises its separateness, even from the *Chitta*, but it takes quite a long time. We shall experience these intermediate realisations in the proper contexts.

One should specially remember that all the effects of *Prakriti*, including *Mahat Tattwa*, the cosmic mind-stuff, are the effects of the three *Guṇa-s*. Therefore in every object the luminous *Sattwa* is present; it is through this that every object can be visualised and realised by the divine eye. What is needed is the mastery of *Samyama*.

You have observed the parts of *Ānandamaya Kosha* which are illustrated in the picture of the heart. Accordingly, when you enter into the heart, you will see some type of light. Then you can easily know on the

basis of the previous descriptions what part of the Bliss Sheath is being visualised. For example, while meditating in the heart you may see rose coloured luminous vapour, perhaps in the form of a small conch. You can immediately know that this is the vision of the subtle *Prāṇa*. If you see luminous green colour, or the same vision in oval formation, this is the vision of *Ahamkāra*, the ego-principle. If you see luminous whiteness like butter, or like a snowy oval form or a mass of luminosity, it is the vision of the orb of *Chitta*. It may also be seen that through the influence of the *Guṇa-s*, the colours go on changing in the orbs of subtle *Prāṇa-s* and *Ahamkāra*. Even in colours, forms and sizes of *Chitta*, great or small changes take place through variation in its functions. Now we shall give some of the realisations by which aspirants can understand how the inner principles and objects are known and in what forms. These realisations solve various doubts of aspirants.

Realisation of the Colours and Forms of Chitta.

The various forms in which *Chitta* is seen in the state of meditation cannot possibly be described in words. If we say that the *Chitta* has infinite and endless forms it is no exaggeration. Through its identity with its functions (*Vritti Sārūpya*), *Chitta* has the natural capacity of receiving the impressions of all the objects of the world in the present and which are to come in the future, because *Chitta* can be coloured by all the objects of the three periods of time. It has innumerable forms. In the state of our practical life in the waking condition, the intellect is coloured by external objects and becomes the means of knowledge of these objects as well as the enjoyment of them. While we are in the state of meditation or in *Samādhi*, the *Chitta* is coloured by the inner elements and the feelings and being thus coloured, it reveals them. *Chitta* constantly undergoes modifications in the form of *Vritti-s* or waves. In the state of meditation the entire *Antaḥkaraṇa* or Bliss Sheath or simply *Chitta*, the mind-stuff, may appear in the form of a flame, a lotus-bud, a half-blossomed lotus, a luminous egg, a small luminous *Śivalinga*, or a golden plate. Just as the spherical sun, moon and heavenly bodies which are global in form appear to ordinary view in the form of flat plates, so the oval-shaped *Chitta*, intellect, mind, ego and subtle vital *Prāṇa* etc. very often appear to be in the form of flat discs. As long as these contents of the heart are not seen directly by the power of *Samyama*, one visualises them as flat discs and one also sees the functions of *Ahamkāra* in a similar way. The influence of the three *Guṇa-s* is seen clearly in *Chitta*. Change in colour indicates the influence of the three *Guṇa-s*. Change in form indicates change in the *Vritti* or in the object. *Chitta* undergoes different types of modifications, *e.g.*, *Dharma* (pertaining to its own nature), *Lakshaṇa* (pertaining to characteristics) and *Avasthā* (pertaining to state). These changes bring about modifications in the *Chitta*. Inspite of all these influences no perceptible changes occur in the essential nature of the *Chitta* unless one exercises a special form of will.

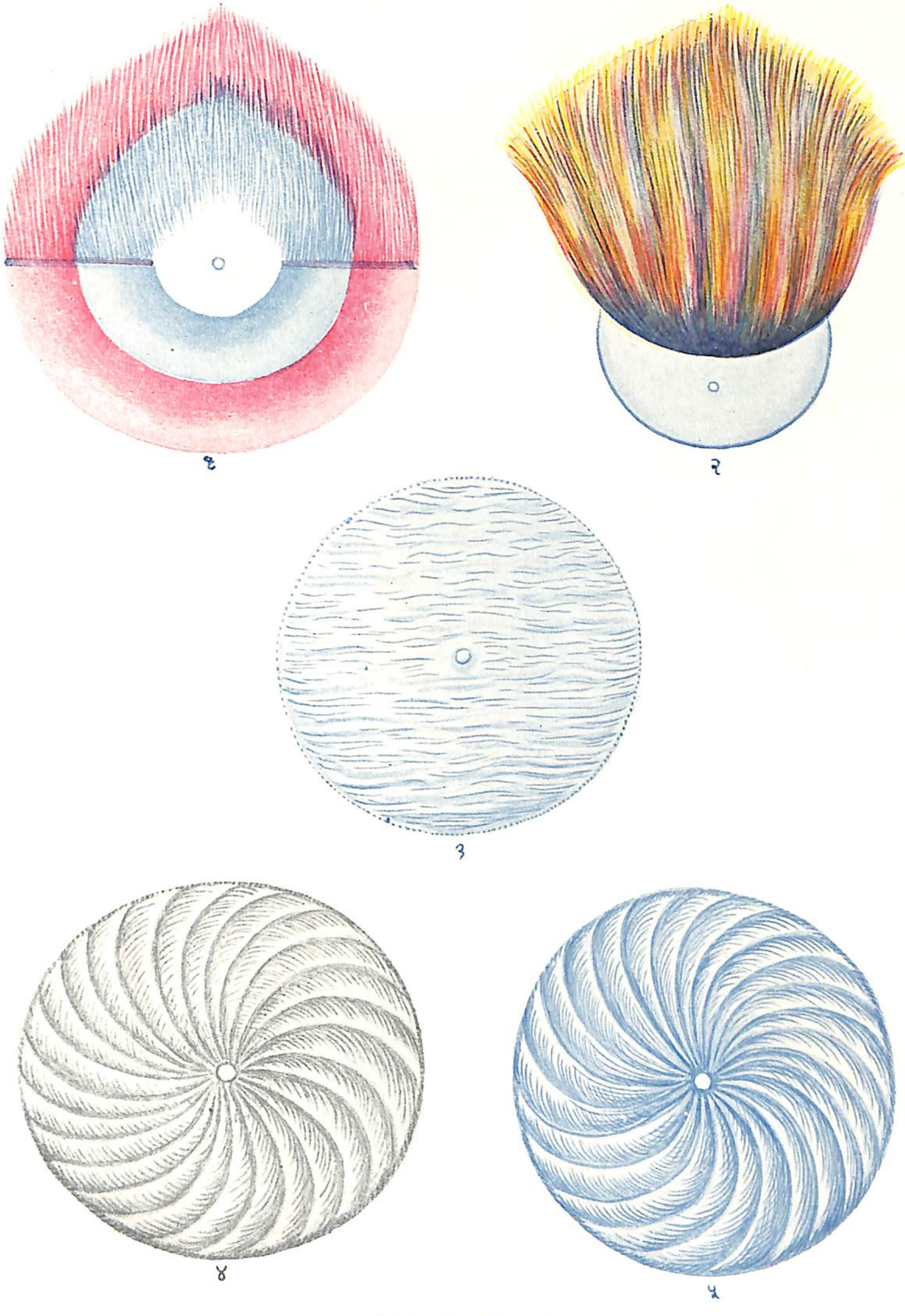


Illustration No. 24

Different modifications of states of Chitta

We give below some forms of the *Chitta* which are realised.

First : in the state of meditation an aspirant sees in front of him what looks like a golden luminous timepiece without figures (it merely has this shape), and around it there is a sphere of green, like the colour of a paddyfield (this is the sphere of ego). Seeing this, there arises bliss in the heart of the practitioner. Second : a luminous white light spreads in the heart. *Chitta* in the form of a flame spreads out various types of luminosity. The aspirant is illumined in the state of meditation; he is absorbed in bliss. Third : the practiser sees himself in the orb of *Chitta* in the state of meditation. Fourth : sometimes he sees himself enveloped by soft luminous white colour, and experiences supreme peace, while at times he feels bliss when he sees himself enveloped by a rosy colour (this is a glimpse of *Ānanda Samādhi*, the joy pertaining to the *Chitta*). Often he experiences *Aham Asmi* ('I am'). At this time the vapour tinged with a greenish blue light (this is the glimpse of *Asmitānugat Samādhi*) or he may experience bliss with *Asmi*. Often he experiences bliss blended with profound peace, or sometimes simple peace. And often he experiences absence of everything.

These different states are, respectively, the forms of these *Samādhi-s* : *Sattwa*-predominating *Sattwa*, *Sattwa* mixed with *Rajas*, *Rajas* mixed with egoism, *Sattwa* mixed with *Tamas*. As long as one has not acquired a special mastery over *Chitta* these states exist momentarily or for a short while; with the intensification of practice they continue for hours.

Often the practiser sees himself in the state of meditation reflected in the form of a luminous chimney made of glass. There is no light inside or outside it; the practiser sees his form reflected in it, but the form is very small, about one inch in size.

Sometimes he sees a solar orb as at the time of rising or setting, but unlike the sunrise and the sunset it is devoid of rays, although luminous. Often it appears that there is a veil of clouds over it, as a result of which the orb appears half or completely veiled. This is the veil of *Ahamkāra* under the influence of *Tamas*. Sometimes this plate is white, luminous and about four or five inches in size. Sometimes it is like a small grain, and sometimes it is like a mustard-seed, very small, but extremely luminous. Sometimes it is like a spark from a firework. Sometimes luminous sparks arise from the orb of the *Chitta*. It is because of lack of mastery over the *Chitta* that these are seen. The changes in colour of the *Chitta* through the influence of the *Guṇa-s* are seen in Illustration No. 24.* First :

**Illustration No. 24*

Various modifications of the Chitta :

1. *Chitta, Ahamkāra* and *Sükshma Prāṇa* under the influence *of Rajoguṇa*.
2. The modifiation of *Ahamkāra* in the *Chitta*, agitated by *Rajoguṇa*.
3. The states of *Chitta* and *Ahamkāra* during *Sattwa*.
4. The modifications of *Chitta* and *Ahamkāra* during *Tamas*.
5. The modifications of *Chitta* and *Ahamkāra* during *Tamas*, but action predominating.

Sāttwik Chitta (Item No. 3), white, luminous and soft like butter, often hard and white like ice, often clear and transparent like the water in a well. It is in the steady and transparent state of the *Chitta* that one realises the vision of the Self and various mystic experiences. Second : *Rājasik Chitta* (Item No. 2), white and luminous like mercury, endowed with liquidity and fickle. It is able to acquire knowledge. At this stage there spreads the glow of various colours. When *Rajoguṇa* is not powerful, the fickleness is less and *Rajoguṇa* is sufficient to bring about knowledge. When *Rajoguṇa* is intense, this *Chitta* assumes the form of a luminous ocean surging with mighty waves, unfathomable. Because of the fickleness of *Ahamkāra* it assumes a bright bluish colour. Third : *Tamasik Chitta* (Item No. 4). Its colour is like a cloud, it is opaque, therefore unable to bring about knowledge. It is dull and inert like.

Aṇoraṇiyān Mahato Mahiyān
'अणोरणीयान् महतो महीयान्'
(Subtler than the subtle, greater than the great)

Both *Ātman* and *Brahman*, the subtlest of the subtle and the greatest of the great, are experienced through the placidity of the *Sāttwik Chitta*. Otherwise because of impurity and distraction they remain invisible. Please study the illustration of the *Chitta*, having different colours and forms, and understand it. (Illustration No. 24)

Mere visualisation of *Chitta* and *Ahamkāra*, etc. does not serve our purpose. We have to realise this mystery; that is, how these two bring about the fructifications of *Karma-s* and serve the purpose of enjoyment and release for the *Purusha*. Therefore we give some realisations connected with fundamentals for this purpose.

The Realisation of the Twofold Modification of Chitta.

One sees two types of modifications taking place in the *Chitta*. First : natural modifications which are taking place every moment according to divine law in its triple form of *Dharma*, *Lakshaṇā* and *Āvasthā*, through the influence of the three *Guṇa-s*. Second : the next modification is caused by the individual soul which keeps the *Chitta* ever engaged through the power of its consciousness. With this, due to the impressions of the *Vritti-s* in the form of sleep and memory, *Chitta* changes every moment. Thus *Chitta* is never free from action or change, even for a single second. Simultaneously, the intellect also goes on sending its decisions of objects and their impressions to the Bliss Sheath and thus causes modifications in the *Chitta*. Thus being coloured by the impressions, special luminous waves arise in the *Chitta*. This is especially remarkable when the impressions of the knowledge of various words enter into the *Chitta* and then, just as mighty waves arise in a great ocean so, luminous waves are seen in the *Chitta*. It is as if a mountainous spectacle is reflected in a turbulent lake. If the trees on the mountain are agitated by wind,

they are seen reflected in the lake in the form of agitation. Even though the water of the lake is steady and waveless, yet the reflection being in a state of agitation creates the illusion of turmoil in the lake. Thus the analysis of these functions is also made in the state of meditation.

Ekameva Darśanam Khyātireva Darśanam
एकमेव दर्शनं ख्यातिरेव दर्शनम्
("*Khyāti* is the only way of seeing")

The only vision is in the form of consciousness. This is how realisation takes place. But the function of seeing pertains to the subtle divine eye and the experience of pleasure and pain arising out of the analysis of the vision of objects pertains to *Chitta*. In other words, happiness and misery are experienced by the mind-stuff. Bliss is associated with this experience of pleasure and pain.

Some Visions of the Bliss Sheath.

These visions can be said to be of the secondary forms of the Bliss Sheath. They are : internal form, knowledge, action or motion, subtle *Prāṇa*, the resting place of *Chitta*, *Chitta* as the repository of the *Karma-s*, the nature of the *Saṃskāra-s* (subtle impressions), pertaining to the Bliss Sheath, the mutual transactions of the *Karma-s* etc. After realising these it is possible to realise the self. Therefore the manner in which they are realised and their forms are described below.

The Realisation of Consciousness of Knowledge and Action

Knowledge and action cannot be separated, because both are realised simultaneously. The first effect of *Prakriti* constituted of the three *Guṇa-s* is *Mahat* and an active part of *Mahat* is *Chitta*, the mind-stuff. It is the illuminator of objects and at the same time an effect of inert principle as it is also inert. Yet, how does it perform the function of consciousness ? This fact has to be realised. Due to the contact of individual self, the *Ātman*, with *Chitta*, there arises action together with knowledge. Although action and knowledge are different from each other yet through their subtlety they appear indistinguishable. Therefore sharp, deep and subtle vision in meditation is necessary to realise this fact. In the innermost centre of the orb of *Chitta* exists *Ātman*, the self, like a living spark, radiant and beautiful. Through the reflection of its presence, subtle, gentle and pleasant light emanates, which is extremely quick-acting with invisible speed. This light pervades every particle of the orb of *Chitta* and, having coloured the entire orb of the *Chitta*, moves towards its periphery, in the same way as in an electric light circuit electricity pervades the copper wires with invisible speed. A similar process takes place in the orb of the *Chitta* as if consciousness or the light of knowledge is moving on the vehicle of motion. The gentle light of knowledge or consciousness is more enhanced through the luminosity of the *Chitta*, and

supremely subtle waves of the spreading motion appear in the light of the *Chitta* as if milky colour has been dissolved in a running stream and the water of the stream further illumined by the rays of the sun. But in the state of *Sattwa*-predominating *Chitta* it appears as if moon-light has flooded the stream. The milkiness of the water is the light of consciousness or knowledge, and the fickleness of the *Chitta* indicates action. The milkiness of water is seen by the eye but the warmth of the water can be experienced by touch. Even in the same way one can have the knowledge of action in the *Chitta* in this state. If this state of meditation is observed yet more deeply it will be clear that consciousness has arisen in *Chitta* through its contact with the self. This resembles the manner in which fire, having veiled and pervaded a piece of iron, makes it shine like fire; the iron also gives light and heat to nearby objects like fire. In the same way, the inert *Chitta* that is pervaded by knowledge and motion emanating from the self becomes identical with consciousness and reveals the entire process. In this way it is visualised as to how consciousness pervades the *Chitta*. If you cannot see this in your *Chitta* you can see it in the *Chitta* of another person by casting the divine sight. Thus you can realise knowledge and action of the self, the pervasion of consciousness in the *Chitta* and the living spark at the centre of the *Chitta* which is the nature of the soul associated with a part of the *Chitta*. In the state of *Samādhi* also it has been visualized that even as a diver has to strain his utmost to find out a pearl thrown without his knowledge into a vast sea so also one has to exert very much in *Samādhi* to locate the atom-like *Jīvātmā* in the vastly expanded sea-like form of *Chitta*. To search for and find *Ātman* is as strenuous as finding out a different sort of particle in a heap of innumerable particles. In the future, when nature of self comes to the view of the divine eye, one becomes able to visualise *Brahman*, the Absolute, which is the subtlest of the subtle and which pervades the orb of the *Chitta* abiding in the proximity of the soul.

Realisation of Various Facts which Perform Various Functions Due to Mutual Reciprocation.

What is the support by which the *Chitta* abides in the heart ? Through the movement of the consciousness of the soul, there spreads simultaneously, in an invisible form, a power of attraction. This is a very subtle element, just as the power of a magnet is invisible, yet when it attracts another object the power is manifest; even so the *Chitta*, filled with the consciousness of the soul pervaded by the power of attraction, enhances the luminosity of the orb of *Ahamkāra* by the light of the self and at the same time attracts the *Ahamkāra*. Further, the power of the orb of *Ahamkāra*, which is filled with the force of attraction through knowledge and action emanating from the *Chitta*, illumines the orb of subtle *Prāṇa* and keeps it attracted. This subtle *Prāṇa* is ceaselessly flowing from the womb of the *Chitta*. This is due to the inner attraction caused by the soul associated with the orb of

subtle *Prāṇa*. There is an orb of subtle *Prakriti* which through its subtlety has pervaded all the orbs and has sustained them all in its womb. It is possible that because of its subtlety you may not see it now. Outside the orb of subtle *Prakriti* is the orb of *Brahman* which pervades the ether of the heart. This orb interpenetrates all orbs and sustains them in its womb. Thus fastened by these ties, *Chitta*, *Ahamkāra* and the subtle *Prāṇa* abide in the heart. Just as the outer shell of an egg or the outer part of a coconut sustains the inner contents, so in a similar way one realises the orb of subtle *Prāṇa* in association with the position of the *Chitta*. In the centre of the *Chitta*, due to its contact with the individual soul, there arises a subtle pure flow of knowledge and action. This flow comes outside the orb of ego and assumes the form of the orb of subtle *Prāṇa*, which is especially luminous and distinct. This is the life force. These realisations are partly shown in illustrations. Often when a person feels 'I am seeing *Chitta*', this experience arises through the conjoint functioning of intellect and mind. But the true function of seeing is by the divine eye alone.

Several Other Forms of Chitta.

Having entered into the orb of the heart, one sees before one's vision a wheel of luminous wires, resembling hair-springs. Associated with this is a hollow place like a shadow. Inside this is a brilliant light, white in colour. When the divine vision enters this, the light spreads. In the centre of this circle shines a luminous particle like a diamond. On the external margin of the orb of *Chitta*, vast luminous waves of golden colour are seen. This is the circle of *Rajoguṇa*. Having gone across this, just below it, the wheel of *Asmitā* ('I-am'-ness) reveals itself with a light swarthy colour, which is of *Tamoguṇa*. Having gone beyond this, one sees a tranquil ocean of pure white luminous light resembling a crystal. This is the expansive nature of *Chitta*, the mind-stuff, and at this time there is no wave or agitation in the *Chitta*. Then one realises the subtlest *Jīvātmā*, the individual soul, which is incomparable. In the transparent tranquil lake of the *Chitta* in its *Sāttwik* state, *Jīvātmā*, described as the subtlest of the subtle, is seen.

Sūkshmāt cha Tat Sūkshmataram Vibhāti

'सूक्ष्मात् च तत् सूक्ष्मतरं विभाति'

If at this place you see deeply in the centre of the *Chitta*, it appears as if you have had a similar realisation before, but this is clear only in the state of *Sattwa* or purity. This luminous, gentle, diamond-like spark of the soul is enveloped by the apparel of *Chitta* which is snowy-white and radiantly luminous. *Jīvātman* that shines like a spark is still seen as not different from *Chitta*, being wrapped up by a part of the *Chitta*. In this luminous spark of self there is no motion or action, no agitation or modification and no rays emanating from it. At this time one experiences the essential nature of the self by the instrumentality of the intellect, in the womb of the orb of *Chitta* through *Asmitā Vritti*, the function of ego-principle reflecting in the mirror of the *Chitta* with a feeling of *Asmi* ('I am').

Asangosgrahyosyam Purushaḥ
'असंगोऽग्राह्योऽयं पुरुषः'

Such statements of *Śruti* describe this particular state. *Ātmatattwa* or the principle of soul is itself free from modification and actions, yet it abides in *Hiraṇyamaya Kosha*, the golden sheath constituted of the various lights of *Chitta, Ahamkāra*, etc. Its natural power of consciousness, filled with knowledge, gradually endows *Chitta* and *Ahamkāra* with activity and consciousness and manifests knowledge and action in the form of subtle *Prāṇa*, and thus illumining the entire *Ānandamaya Kosha* or Bliss Sheath, keeps the latter attracted towards it. This orb of subtle *Prāṇa*, through its activity, luminosity and fluidity, colours and fills the *Ānandamaya Kosha* every moment, and further it converts the energy of knowledge and action into life-force which goes out of the Bliss Sheath and is sent to the *Vijñānamaya Kosha* in the form of a stream of luminous rays. From there these rays infuse life in the aggregate of *Manomaya* and *Vijñānamaya Kosha-s* (Mind and Intellect Sheaths) and thus lend more luminosity to the astral body. This divine body, transparent, devoid of nerves, resembling a luminous shadow, is also known as *Sūkshma Sharīra*, the subtle body. In this body one can see extension of the consciousness of the soul. Further, these two forces of knowledge and action in the form of combined rays energise the *Prāṇamaya Kosha* (Vital Air Sheath), and having made it active, spread in the physical body (Food Sheath). Thus the physical body is illumined by these rays. This conscioue being, though itself very small, of the size of an atom, yet gives life to the five sheaths and sustains the three bodies. It is as if a stream of water gushes from the centre of a lake and sends its waves to the banks. In this case life-energy springs from the centre of the orb of *Chitta* and manifesting in the form of small subtle ripples, each pushing another, it reaches out to the periphery of the orb of *Chitta* and further spreads up to the physical body as described. The flow of life is seen as if the light of the moon is playing upon the ripples in a lake. Just as the sun has sustained the solar family by its force or influence, so the consciousness of the soul has sustained the five sheaths and the three bodies.

Scriptures have used the term *Karmāshaya*, repository of actions, for *Chitta*, the mind-stuff, because in the ground of *Chitta* the seeds of actions are embedded. The formation of *Samskāra-s*, their nature, the manner of their residence, etc. are also the objects of realisation. Please refer to Illustration No. 25*.

**Illustration No. 25*

1. The sound of a bell is falling upon the cochlea (spiral cavity of inner ear) through the etheric rays, and the auditory nerves are carrying the sensation to the subtle organ of ear.
2. This subtle organ of ear, like a blue-white star, having received the sensation of sound, is taking it to the orb of mind.
3. The orb of mind, situated on the top like a luminous white moon ,is reflecting

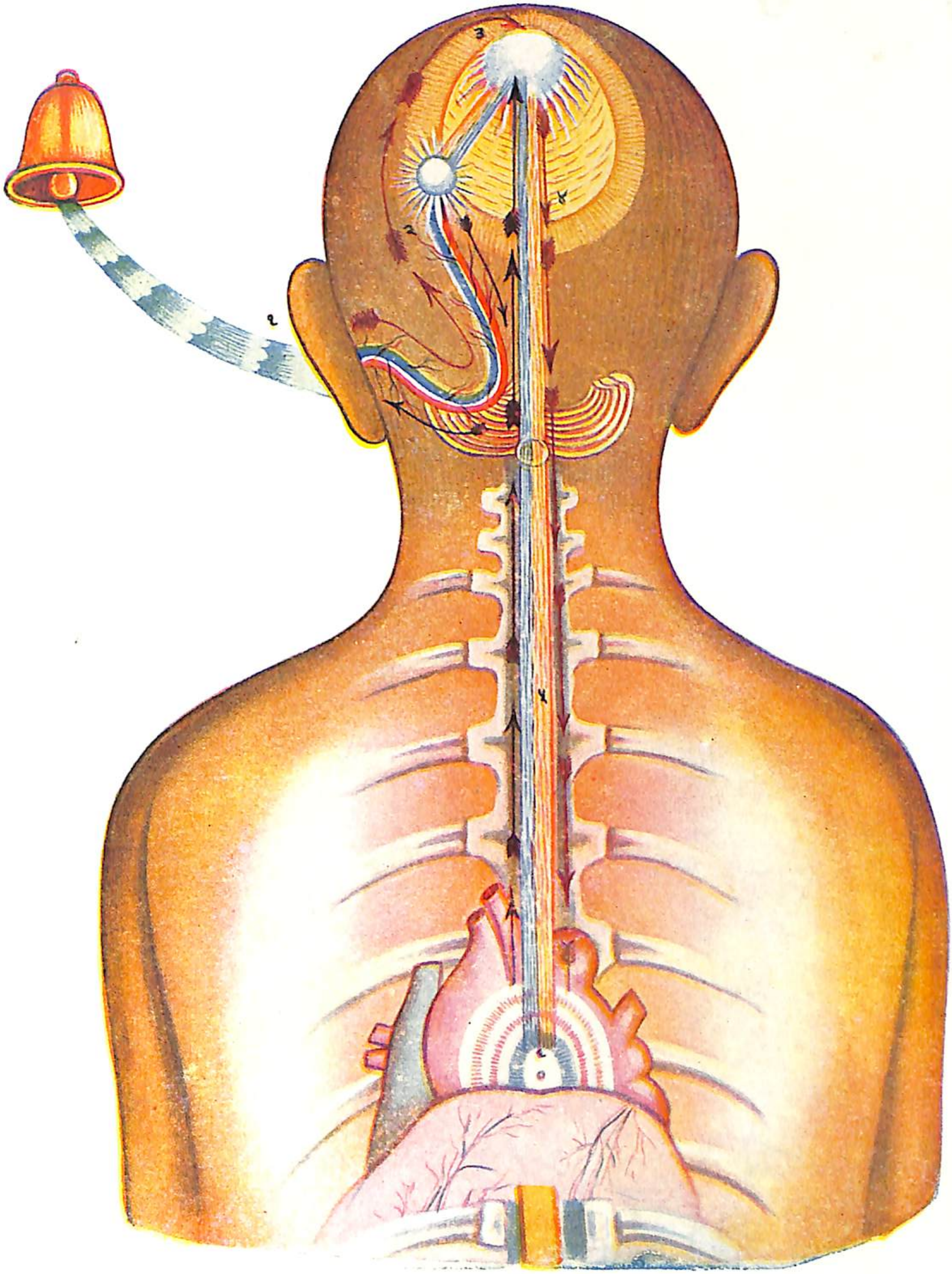


Illustration No. 25

Process—Impressions of sound

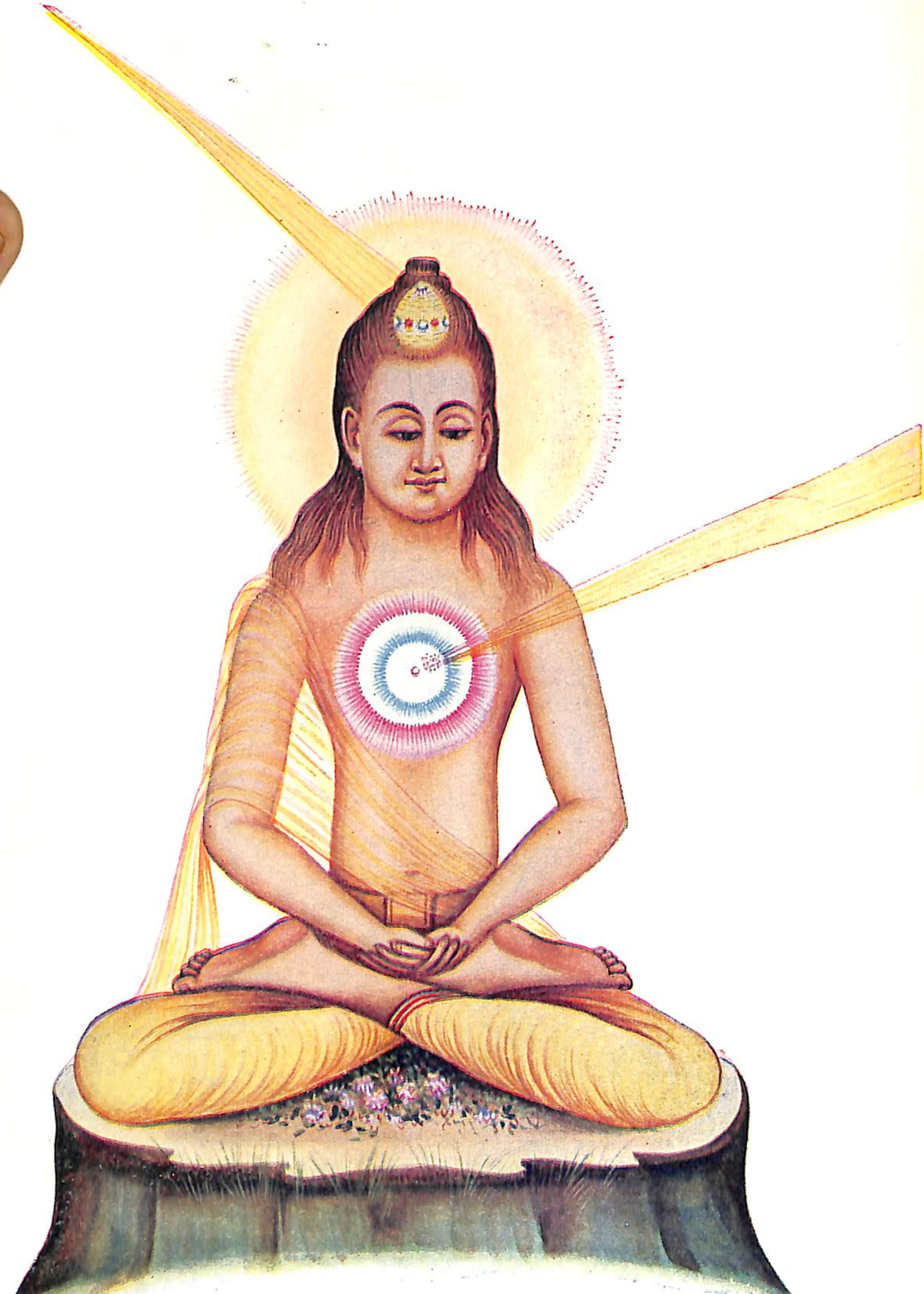


Illustration No. 26
Relationship between Individual & cosmic bodies

The Realisation of the Impressions or Samskara-s.

Just as when we sow the seeds of grains, cereals, vegetables, flowers and fruits in the fields, seeds sprout and in the course of time bring forth flowers and fruit, in turn producing seeds for the continuity of their kind, so also the *Chitta* is the field where the seeds of *Karma-s* are sown and their harvest is reaped. The seeds of *Karma-s* are called *Vāsanā-s* or *Samskāra-s* which exist in either of these forms : *Prasupta* (dormant), *Tanu*, (thinned out or subtle), *Vichhinna* (overpowered), or *Udār* (expanded). Abiding in any of these forms, these seeds grow and fructify. In the state of *Samādhi* these *Samskāra-s* are seen like those scintillating dust particles floating in the rays of the sun which enter into a dark house through a slit, or they appear like particles moving in a glass of water. In the orb of *Chitta* are innumerable floating particles which are of different shapes and sizes, colours and forms. It is difficult to distinguish which particle is the seed of which *Karma* or action. It can be realised only in the state of *Samādhi*.

The Cosmic Mind-stuff is the Repository of All Samskara-s.

In universal and individual *Chitta-s*, the give and take of *Samskāra-s* takes place in two ways, which can be seen in the state of meditation a process which can be compared with the description given above. Just as water rises in the form of vapour every moment from rivers, lakes and seas, and moves constantly towards the vast expansive blue sky, so the *Samskāra-s* arising from every *Chitta* through the *Vritti-s* or waves in the form of an aggregate of luminous sparks move towards the cosmic *Chitta* every moment. In the state of meditation, casting one's gaze in the ether of the cosmic mind-stuff, one can see how the *Samskāra-s* in the form of luminous vapour rain down from the cosmic *Chitta* on to the individual *Chitta*. In fact, *Samskāra-s* are raining down on every individual *Chitta* arising from the ether of the cosmic mind-stuff. The process of 'giving and taking' of the *Samskāra s* in the form of rays is seen in the manner of a luminous wheel. (See Illustration No. 26*)

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the sensation and reacting to it.

4. The yellow orb of Intellect has waves aroused in itself while making a decision about the sound brought to it by the mind.
5. This is the flow of *Sanskāra-s*, through which intellect sends the impressions through the mind to the orb of the ego situated in the heart,
6. *Ahamkāra* (ego), seated in the heart, having received the impressions sent to it by the mind directed by intellect, deposits them in the orb of *Chitta* which is of white colour. By the force of memory, *Ahamkāra* allows the flow of outgoing *Samskāra-s* rising from the *Chitta* to move to the orb of intellect for their fructification.

**Illustration No. 26*

The relationship of Individual and Cosmos during the state of meditation :

1. The vision of the flow of divine rays into the subtle body abiding in the *Brahmarandhra* from the five subtle elements abiding in the ether, for the nourishment of the subtle body.
2. The give and take of impressions between the individual *Chitta* seated in the heart and the cosmic *Chitta* shown in the flow of luminous rays.

Secondly, there is a process of give and take similar to the way in which the radio operates. Sound waves from a distant place are transmitted in the form of electric waves and move through the ether until they impinge upon the aerial of a radio receiver where they are converted back into sound waves. In a somewhat similar way the *Samskāra-s*, arising from the cosmic mind-stuff, descend into the ether of the heart in the form of rays and thus come into contact with the orb of *Chitta*. These luminous rays enter direcly into the heart. In the state of meditation it can be seen how the stream of *Samskāra-s* arising from the cosmic mind-stuff causes the awakening of the *Samskāra-s* embedded in the individual mind-stuff. Just as an impetuous gust of wind blows off the ashes from blazing coal and increases the luminosity, so the constant stream of *Samskāra-s* that descend from the cosmic mind-stuff awakens the *Samskāra-s* that are hidden in the ground of the *Chitta*. First the memory of the fructifying impressions arises in the form of bubbles and then the rays of *Samskāra-s* in the form of sparks ascend to the orb of intellect, abiding in the brain; from there they pass on to the orb of mind. Consequently, the orb of mind directs the *Indriya-s* (senses), and through the medium of the Vital Air Sheath and by the instrumentality of the gross body these subtle impressions are brought to an expanded state, thus enabling them to fructify. This happens in our day-to-day life. The stream of *Samskāra-s* awakens the impressions embedded in *Chitta* and at the same time leaves other *Samskāra-s* or seeds of actions in the ground of *Chitta* which are meant to fructify later. These *Samskāra-s* stick to *Chitta* like leeches. The other *Samskāra-s* slip off in the stream and some other *Samskāra-s* seem to be coming in a similar manner. It is as if a path has been made by force through a field belonging to someone and strangers come and go through that passage. In the waking state in the daytime, the stream of *Samskāra-s* has special influence on man, because our *Indriya-s*, mind and intellect are directed towards objects in the waking state. In this state the active *Rajo-guṇa* is predominant, and therefore even the gentle inner awakening is quickly accepted and worked upon. At night, in the state of sleep, *Chitta*, intellect and other instruments, through predominance of *Tamas*, become inert, dull and blunt, as it were. Therefore this constant stream of *Samskāra-s* does not have special influence on man at night. In the day, and often at night, the fructifying *Samskāra-s* manifest in dreams and thus, having produced their fruits, die or like a broken branch of a tree wither away, or they leave seeds for the continuity of similar *Samskāra-s*. These seeds in the fullness of time bring forth flowers and fruits as usual.

In every mind there is hidden a mysterious power similar to a television set. This power converts the invisible form of *Samaskāra-s* into visible forms. The fructifying *Samskāra-s* are awakened in the form of memory and are received by the feeling of ego. Then these *Samskāra-s*, arising from the heart, enter into *Brahmarandhra* in the crown of the head and at the behest of the intellect are converted into visible forms by the

mind. We often see the memory of the impressions of our experience of objects manifesting in visible forms in dreams, in a manner similar to that of cinema show. Our minds are endowed with a power like that of a television set which can project the subtle *Samskāra-s* in visible forms. Thus, we have seen the coming and going of *Samskāra-s* in the mind-stuff abiding in the heart.

Smskara-s under the Influence of Guna-s.

The fructifying *Samskāra-s* embedded in the ground of *Chitta* appear like scintillating sand particles by the divine eye. When the *Chitta* is transparent and clear, the *Samskāra-s* abiding in the *Chitta* appear to be pure, free from impurities. They look like insects of variegated colours swimming in a tranquil lake, or often they appear as young fishes just hatched from their eggs. Because of the *Sāttwik* stream of *Samskāra-s* there arise the most subtle and refined ripples in *Chitta*, the lake of the heart. These small ripples are endowed with lightness, mingled with softness, tranquillity and the taintless flow of life. Through these ripples *Chitta* is overcome by a peaceful flow which is associated wtth bliss. At the time of *Rājasik* flow of *Samskāra-s* these small ripples become swift. These engage a person in acquiring wealth and prosperity. Often they assume the forms of mighty waves at the time of high tides and cause misery, pain and restlessness in the flow of life. When the *Tāmasik Samskāra-s* flow, the ripples are of grey colour, gross and dull in their movements. Intellect is blunt, and the flow of life becomes muddy through them.

Indifference towards the Samskara-s.

Just as a traveller seated by the side of a path may remain indifferent towards other wayfarers, so in the state of meditation or in the waking state one should acquire an attitude of indifference towards these *Samskāra-s*, and then they will not break the continuity of *Sattwa* in the day-to-day flow of our daily life and in the practice of meditation, *Samādhi* and devotion.

Control of the Samskara-s.

A *Yogi* who has mastered *Samyama* (the practice of concentration, meditation and *Samādhi*) can, by his will, drive away the unwanted evil *Samskāra-s* into the dark well of *Prakriti*, from whence it is not impossible for them to come back but it is impossible for them to come back again for a long time and where they remain dormant.

The Burnt-up State of the Samskara-s.

The *Samskāra-s* are unable to sprout by the practice of *Dharma Megha*, the *Samādhi* that brings the cloud of virtue, and retroversion of the *Chitta*. These *Samskāra-s* that are unable to sprout are like fried-up grains of gram (a lentil), or like burnt-up seeds. Similarly with the other objects of creation, although the *Samskāra-s* merge in the causal *Guṇa-s* at

the time of *Pralaya* (universal involution), yet they are not utterly destroyed. In the state of *Pralaya*, other substances become vigorous and are able to build up objects, but the burnt-up *Samskāra-s* do not have the power to bear. These *Samskāra-s* of some previous lives become operative when desire arises for gaining knowledge of soul and of *Brahman* in future births and thus they result in carrying out of good deeds for obtaining liberation. The *Samskāra-s* of a previous life prior to this are dulled and become suppressed in the cosmic *Chitta* but they are never destroyed. In the near future births these *Samskāra-s* of dispassion and discretion continue to have a flow although they may not have occasion to sprout and give fruit, still they continue to be associated with *Samskāra-s* of their own variety and attracted by them from the cosmic *Chitta* in the next births, creating a thirst for higher ideals whereby the pleasure from sense objects become less active. The *Prasupta* (sleeping), *Tanu* (thinned out), *Vichhinna* (suppressed) and *Udār* (expanded) *Samskāra-s* return to their place in *Prakriti* and this state is called their parched up state because we do not believe that any *Samskāra-s* ever become destroyed before their fructification. Therefore, after the completion of the period of release, the *Samskāra-s* that were hoarded in the *Chitta* before the state of release come to the *Chitta* and engage the soul in their respective fructifications.

Keep *Ānanda* (bliss) in the forefront during the state of meditation and try to ascertain the nature of *Ānanda* and how it arises. What is its nature ? This term *Ānanda* or bliss is so dear to the human heart that the moment one hears it there arises a tickling sensation in the heart. In worldly language it is called *Sukh* or happiness. It is well known that one acquires bliss by *Samādhi*. Human society reverences *Ānanda* and it has the greatest curiosity pertaining to the *Ānanda* abiding in *Samādhi*, Sages call *Brahman* the illimitable ocean of bliss. This is an infallible truth but it cannot be said that *Jīvātman*, the individual soul, is devoid of bliss. If *Brahman* is an ocean of bliss, the bliss is surely present in the individual soul also. A special light has been thrown on bliss in the Upanishads. There, while discussing bliss, *Brahmānanda* (Bliss of *Brahman*) has been declared to be the highest. It is so even on the basis of realisation. *Prajñānaghana* and *Anandaghana* (mass of consciousness and bliss)—such attributes have been rightly given to the Absolute.

Inquiry of Bliss.

O aspirants ! The purpose in describing these topics of experience is to enable you to acquire realisations; so that you may know how to experience *Ānanda* or bliss.

The Difference between Jnana and Ananda (Knowledge and Bliss).

If you analyse these two terms you will find that through the association of *Chitta* and *Jīvātman* (mind-stuff and individual soul) in the human body, the association of *Brahman* and *Prakriti* in the cosmos at the

time of creation through the force of divine will, there arise two principles—knowledge and action. Whatever is known through action is called *Jñāna* or wisdom, and while visualising the activity of *Jñāna*, a flow of ripples arises in the calm and quiet *Chitta*, which causes a modification known as *Ānanda* or bliss. As long as there is desire for knowledge, bliss, or for any object, one is not able to attain the state of *Sthita Prajña* or steadiness of wisdom, *Swaatmā Rāma* (sporting in the self) and *Swarūpa Avasthā* (abiding in essential nature). When this desire or craving is converted into satisfaction after the attainment of self-realisation, through *Viveka Khyāti* (discriminative understanding), one attains the supremely peaceful state of *Jīvanamukti*, liberation in life. This is called 'Mastery over the *Guṇa-s*'. The luminous *Purusha*, which is devoid of the three *Guṇa-s*, having been dissociated from the aggregate of the *Guṇa-s*, attains liberation.

Thus we have shown the difference between wisdom and bliss, and also the harmony of the two.

What is the Nature of Ananda (Bliss) ?

This is also an object of realisation. As long as *Chitta* does not assume the form of *Vritti-s*, through *Samskāra-s* or impressions born of external or internal objects, it remains devoid of *Vritti-s*. At that time, in the orb of *Chitta*, there is a very slow, invisible and subtle motion in a natural process. The vision or experience of this slow motion is to be had by the instrumentality of *Smriti* (memory) and through *Ahamkāra*, the ego-principle. The vision of movement in the *Chitta*, that has assumed the present formation from *Mahat Sattwa*, the cosmic mind-stuff, is *Swarūpa Pariṇāma* or modification in the *Chitta* itself. This modification is visualised by *Aham Vritti*, the function of the ego-principle. This is the manner of realising the essential nature of the individual soul. Bliss is the consequence of this realisation. In other words, just as a well favoured man is pleased to see the beauty of his face reflected in a mirror and exclaims "Oh, how handsome I am !", so the constant realisation of one's essential consciousness gives rise to bliss. When one experiences *Aham Asmi* ('I am'), or only '*Asmi*', all other *Vritti-s* of the *Chitta* are restrained. Then *Smriti* alone remains. It is due to this *Smriti Vritti*, the function of memory, that the ceaseless stream of the perception of 'I am' flows on. The particular effect that arises out of the ripples of this stream is the cause of bliss. That is to say, the experience of the continuous flow of essential existence is the nature of bliss. Thus, by the visualisation of the reflection of the light of the self falling in the mirror of *Chitta* there arises an awareness of *Asmi* in the *Chitta*, the mind-stuff. *Jīvātman*, the individual soul, is the experiencer of *Asmi*—'I am'. And the instrument that brings about awareness of *Asmi* is *Aham Vritti*, the function of the ego-principle. The essence of the foregoing statement is as follows. *Chitta*, that is illumined by the light of the individual soul, undergoes contraction and expansion every moment, through infusion of consciousness Because

of contraction and expansion on one hand, there is constant emergence of knowledge and action, and, on the other hand, the individual soul experiences its existence every moment in the form of *Asmi* ('I am') caused by the process of contraction and expansion. By the ceaseless vision of the reaction of the light of self reflecting in the mirror of *Chitta* there arises an experience of supremely *Sāttwik* nature in the *Chitta* which is termed *Ānanda* or bliss. All the phenomena that take place in the orb of *Chitta* are seen or experienced through the subtle *Vritti* of *Aham* known as *Asmitā* or 'I am'-ness. The experiencer and the seer of all this is the immutable consciousness, the individval soul *Jīvātman*. Therefore the vision of its effulgent form reflecting in the mirror of *Chitta* is known as bliss. Following this is the state of peace.

Shanti (Peace).

When the individual soul becomes indifferent even towards this *Asmi Vritti*, the thought wave of 'I am', then it goes on renouncing even this *Vritti*. Consequently, reaching the state of complete cessation, it experiences an indescribable condition not previously experienced. At this stage there is neither an experience of light nor of any knowledge, even the very awareness of existence is not there. This is the prior state of *Swarūpa Sthiti* or establishment in essential nature. After this, the state of *Swarūpa Sthiti* itself manifests.

Varieties of Bliss.

Bliss is of different types. When we visualise having entered into the heart, we see the *Sāttwik* flow in the *Chitta* which is termed *Nirodha* (the control of *Chitta*). As long as this flow continues, there is supreme peace. Whenever *Rajoguṇa* manifests, through the natural modifications that are going on, and when even a trace of it mixes with *Sattwa*, the individual soul consequently slips from the level of this peace and recommences the experience of *Asmi* ('I am'). With this, bliss also becomes a little dulled. At that time the orb of *Chitta* which is luminously white becomes coloured by the glow of *Rajoguṇa*. Consequently, this experience of bliss flowing through the orbs of *Ahamkāra*, etc. and becoming torpid through the conditions thereof, passes through the orb of intellect and by the instrumentality of the mind, enters into *Prāṇamaya Kosha*, the Vital Air Sheath. Then this *Sāttwik* bliss, having entered into the subtle body from the causal body, and having been affected with *Rajoguṇa*, creates agitation. *Prāṇamaya Kosha*, thus agitated, causes excitement in the sensory nerves pervading the physical body, consequently one experiences horripilation (hairs standing on end). This experience of *Rājasik* bliss manifests its gross function in the gross body, because the gross body is the sustainer of the astral or subtle body. The gross body is also the basis for acquiring gross enjoyment for the soul. Therefore all the fructifications of the *Karma-s*, hunger, thirst, experience of heat

and cold, excretion, urination, happiness, sorrow, lust, anger, greed, delusion, anxiety, etc., arising through them, are experienced in the orb of intellect that abides in the subtle body. The *Ānanda* or bliss, that seeps from the *Ānandamaya Kosha* (Bliss Sheath), gradually descends into the Vital Air Sheath which is *Rajas*-predominating. Then, being coloured by the *Rājasik* functions of the *Prāṇa-s*, there arises a form of agitation in the vital airs. The agitation of *Prāṇa-s* in the form of the excitement of lust is a clear proof of the influence of *Rajoguṇa*. The *Prāṇa-s* or vital airs, thus agitated by the fire of lust, awaken desire for sex indulgence in the mind and the intellect. After performing the sex act there arises a feeling of peace, as it were. It is merely a shadow of peace, because the thirst of the vital airs is not quenched and the mind is directed to the same object still. In the same way the desires relating to hunger, thirst, heat, cold, etc. seep through from the Bliss Sheath to the Vital Air Sheath and are finally activated in the gross body. When the senses do not have the power of enjoying objects, the thirst in the form of restlessness continues in the vital airs and does not allow the *Prāṇa-s* to be at rest. Thus the continuity of desire for happiness through sense-enjoyments is the nature of *Rājasik* bliss, which appears in the form of agitation of the *Prāṇa-s*.

This restlessness of the *Prāṅa-s* can be removed by the discriminative power of the intellect. The thirst of the *Prāṇa-s* can be compared with an itching skin. The more you scratch the more the itching grows. Just as application of camphor or ointment is pleasing, in the same way *Viveka* and *Pratipaksha Bhāvanam* (प्रतिपक्ष भावनम यो. पा. २-३४), that is, habituating the mind to positive contrary thoughts, is a method of removing the irritation of the *Prāṇa-s*. See *Patanjal II-34* :—

Vitarkā Hinsādayaḥ Kritakāritānumodiiā Lobha-Krodha-Moha-Pūrvakā Mridu-Madhyādhimātrā Duḥkhā Jñānānantaphalā iti Pratipaksha-Bhāvanam

(*Yoga. 2-34*)

वितर्का हिंसादयः कृतकारितानुमोदिता लोभक्रोधमोहपूर्वका
मृदुमध्याधिमात्रा दुःखा ज्ञानानन्तफला इति प्रतिपक्षभावनम्

(योग २-३४)

The sense pleasure that remains in the realm of *Vichāra* or thought is *Rājasik* bliss, and that which arises through contact of physical bodies is *Tāmasik* pleasure. It cannot properly be termed 'bliss'. Most creatures are slaves to this pleasure born of lust, which is of the lowest type. The great sage Manu, having investigated the depths of the problem of lustful desires, described for human society the eight variations of this lust. The sense pleasure arising out of sex-indulgence may often appear to be quietened, but it does not easily die completely. The roots of this pleasure, like the roots of the experience of other objects, go on entering deeper into the soil of *Chitta* in the form of *Vāsanā-s* or subtle desires and remain hidden in the form of *Smriti* (memory). From time to time they manifest and fructify. So one gets a kind of happiness through sex-indulgence,

food, drink, fragrant smelling materials and other sensations. Another variety of bliss arises through good actions, acquisition of wisdom, contemplation on the nature of the individual soul and Supreme Soul. Thus bliss is of various types.

In *Taittirīya Upanishad* (*Brahma Valli, 8th Sec.*) the following classes of bliss have been described: the bliss of man, bliss of *Gandharva*, bliss of divine *Gandharva* (celestial musician), bliss of *Pitara-s* (spirits), bliss of illuminated *Yogis* who experience joy from their very birth, bliss of *Karma Deva-s*, bliss of *Deva-s* or gods, bliss of *Indra*, bliss of *Brihaspati*, bliss of *Prajāpati*, and the highest and the last is the bliss of *Brahman* or Liberation. Thus eleven types of bliss have been mentioned. In *Taittirīya Upanishad* (*Brahma Vallī, Sec. 9*), describing the Bliss of *Brahman*, it is stated:

Yato Vacho Nivartante Aprāpya Manasā Saha,
Ānandam Brāhmaṇo Vidwān Na Vibheti Kutaşchana.
यतो वाचो निवर्तन्ते अप्राप्य मनसा सह,
आनन्दं ब्राह्मणो विद्वान् न विभेति कुतश्चन ।

The knower of *Brahman* is not touched by the anxiety 'I have not done this rightly' or 'I have done a sinful work'. One who can examine both types of attitudes acquires spiritual strength and is able to understand the secrets of the *Upanishads*.

The purest form of bliss pertaining to the soul, having descended into *Chitta*, which is the best part of *Prakriti*, mixes with *Sattwa Guṇa*, and though it remains *Sāttwik* it does not have that beauty, sweetness and glory of its original form. The bliss shines clear in the internal organs of the *Deva-s* or super-men because their internal organs are *Sattwa*-predominating. Human *Chitta*, however pure it may be, is ever met with *Rajas*. Through *Rajas*, bliss becomes *Rājasik*; because of the influence of *Rajoguṇa*, desire for enjoyment, prosperity, etc. is associated with bliss. In the internal organs of the lowest type of human beings, in animals, birds, insects and flies, bliss is present in the form of *Vāsanā-s* for bringing about fructification of *Tāmasik Karma-s* like procreation.

Thus one should realise the principle of bliss. Mere study or listening to descriptions of bliss cannot satisfy the *Sāttwik* mode of *Antaḥkaraṇa*, the inner organ. Therefore one should engage in the practice of austerity, and study with patience, perseverence and perfect faith.

Realisation of the Subtle and Causal Bodies apart from the Physical Body.

When a *Yogi* enters into *Brahmarandhra* through meditation, there arises an ordinary type of light; then there appears a luminous shadow of the human body of the same size; it appears seated in meditation, just before one's gaze. This is *Sūkshma Sharīra*, the astral body. It is divinely luminous. In this subtle body, rapt in meditation, there is the luminosity of mercury, as it were. Now there is no awareness of the physical body. After this an effulgent reflection of a god-like figure in

a meditative pose appears in front. Inside this luminous body, in an oval-shaped small orb, white as snow, there are three orbs, resembling butter, white-tinged with blue, luminous and of the colour of light clouds. This is the Bliss Sheath or Causal Body; the three orbs are of *Chitta*, *Ahamkāra* and subtle *Prāṇa-s* in different proportions. These are seen by the *Yogi* in meditation; it is pleasing, attractive, gentle and divinely luminous. Then one sees in the figure a big oval-shaped light of *Chitta* like a duck's egg. It is as luminous as mercury light and very pleasing to the eyes. In the centre of this is a particle that shines like a diamond. As the rays of the sun falling upon a diamond make it luminous, so this particle shines in the centre of the egg. This particle is devoid of motion, movement, action or rays. The inner portion of the entire egg is pervaded by subtle motion, but this does not have any effect on this particle. The particle that shines like a diamond at the centre of it is the individual soul with the *Chitta*. This soul maintains the activity of the causal body, the subtle body and the gross body by its divine luminous energy. The soul is immovable, actionless and fixed, and is sustained by the causal body in its womb. This causal body is subject to contraction and expansion. At times it appears to be the size of the physical body. At times it is very small as if a reflection in the pupil of the eye, or it may appear large and luminous. When the *Samskāra-s* start to arise, one begins to wonder where his astral body is, in which *Brahmarandhra* is located. Then one sees a shower of very subtle rays, finer than hair, which fall on the causal body or *Chitta* in a continuous stream. Inside the skull the orbs of mind and intellect are seen as small as a *Ratī* or pearl and they are endowed with ordinary luminosity. This is known as the subtle body. In this way a *Yogi* realises his subtle and causal bodies, which are in divine form. These two bodies contain the *Samskāra-s* of virtue and vice in association with the soul.

Another way to visualise the Astral Body.

A *Yogi* often visualises his astral body in the following manner. After the absence of all *Sankalpa-s* and *Vikalpa-s* (thoughts and imaginations), when a Yogi enters into deep *Samādhi*, there arises a medium type of light which then spreads. The practiser feels that he is seated in that light in meditation. After some time a stream of light flows from the right side as if emanating from a torch, milky white, resembling moonlight. In that light the practiser feels : "I am seated in meditation at a short distance, above the navel in the heart. Around this figure there is an orb of effulgent subtle light." Then he feels that the physical body is of a smoky colour and inside it the subtle luminous body is seen, seated in meditation. After a few moments, by the sharp vision of meditation, he sees that in the small body is a form of the size of a rupee coin ; the two bodies which are in proximity appear to be endowed with luminosity. The small luminous oval mass is seen in the heart region of the transparent

luminous body. In a moment one feels : "I am seated in that small body. Seated in this small body I have become luminous through the mass of light which is present in the heart region of the small body." Then this small body gradually disappears, but the other two bodies remain in the same positions as previously. Then the small body disappears and the *Yogi* feels : "I am seated in the light of this effulgence." Then no figure at all is seen other than the mass of effulgence. It is as if the entire surrounding area is illumined by this mass of light. As far as the vision of meditation extends, so one sees the light alone. In this state a *Yogi* has no awareness of time, space, direction, etc. In the subtlest state of meditation he does not experience anything other than this vision. A *Yogi*, as mentioned before, moves from the physical body to the subtle body, and from the subtle body to the causal body and sees the luminous tranquil soul inside the *Chitta* and in association with the *Chitta*. Beyond this vision of self, there is the state of *Nirvikalpa* or *Swarūpa Sthiti* (establishment in essential nature). There one experiences nothing more than the divine light and bliss, because at that time there is absence of the function of memory, the means and instruments of *Jñāna* (knowledge) and *Jñāna* itself. Then the soul is established in its own self. Afterwards, in the state of outgoingness, on the termination of *Samādhi*, there is no memory of the last indescribable state of *Swarūpa Sthiti* because all instruments were absent in that state.

Individual Bondage.

While transcending the four sheaths, a *Yogi* in a short time sees himself in an oval-shaped luminous mass which appears to be one inch thick, and two inches long. Then he develops this knowledge : "In front of me, as far as my vision extends in the ether, I see a light emanating from the luminous mass, and this light has bound me in its range. How is it that I cannot extend freely further, according to my own will ?" That which binds the *Yogi* is the chain or circumference of the individual *Ahamkāra*. From this oval mass supremely subtle sparks go on emanating. When these sparks emanate through contraction and expansion, one's experiences are unique. Sometime the awareness of the process of contraction and expansion is experienced within one's own body. While visualising the process, the luminosity of this light is seen like that of moonlight reflecting in a mirror or like that of a mercury tube. It is white and gentle. There is no true comparison in this world with that incomparable gentle light ; all these internal, unemergent, luminous lights are essentially unlike the lights of the world. At the centre of the luminous mass is a particle like a luminous diamond, the subtlest divine principle which appears immovable and actionless. Around this divine particle there is a ceaseless slow motion which is very subtle but beautiful and waveless. It is similar to the sight one sees in a mirage at noon. In this region of motion there is a subtle and shadowy network that envelops

the divine particle, and as it swings with slow motion, this divine vision is extremely pleasing, tranquil and blissful. With the vision of this slow motion the feeling is awakened that the luminous oval mass is *Chitta Sattwa*, the mind-stuff, and the cause of motion in the orb of *Chitta* is the subtlest of the subtle, the individual soul which is steady, actionless and in association with the mind-stuff. And the shadowy subtle network, shining with the light of the orb of *Chitta*, belongs to *Asmitā*, the ego-principle which functions as *Aham Asmi* ("I am"). It maintains awareness of one's existence. This is the vision of 'I am'-ness.

Finding Passage in the Sheaths and the Bodies.

When a *Yogi*, in the state of meditation, enters into *Mūlādhāra Chakra* (the pelvic plexus) or when he enters into the brain through the middle of the eyebrows, there arises a divine light and with this light one sees the nerves and blood-vessels in the physical body. One realises the seven *Dhātū-s* of the elements of the body and also the different parts of the physical body, such as throat, heart, navel, etc. Having fully visualised the physical body, one enters into *Prāṇamaya Kosha*, the Vital Air Sheath. In this state, the awareness of the physical body is lost, and one finds one's body illumined and very light. One feels this *Prāṇamaya Kosha* as different from the physical body. It keeps the physical body in its womb and activates it. Then one experiences the different limbs of the *Prāṇamaya Kosha*, such as *Apāna*, *Samāna*, and the other vital airs. This is the passage of moving from *Annamaya Kosha* (Food Sheath) to *Prāṇamaya Kosha* (Vital Air Sheath). Then one moves out of the *Prāṇamaya Kosha* and enters into *Manomaya Kosha* and *Vijñānamaya Kosha* (Mind and Knowledge Sheaths). The main centre of this is *Brahmarandhra* which has enveloped the Physical and Vital Air Sheaths with its luminous rays. This subtle body forms a luminous veil enveloping the physical body and is like a vapour, as it were, constituted of the gentle rays of the moon. This subtle body, constituted of seventeen elements, appearing like a network of luminous rays, veils *Ānandamaya Kosha*, the causal body. Having realised all the functions and activities of the astral or subtle Body, a *Yogi* enters into *Ānandamaya Kosha*. The main centre of this causal body is the region of the heart. Inside the heart the mass of light is in the form of a big egg. A stream of light emanates from this egg and moves towards *Brahmarandhra* in the crown of the head. The astral body and the causal body are directly related to the stream of light. Through this stream the *Samskāra-s* move to and fro, from the heart to the *Brahmarandhra*. Through these rays, by the sharp vision of meditation, a *Yogi* reaches the region of the heart, starting from *Brahmarandhra*. This is the descending path from the top downwards.

Another path is through the *Sushumṇa* in the spinal column, by which one can move to and fro.

The third path descends through the vertebrae of the spinal column.

Fourth : when a *sādhak* acquires mastery over all the five sheaths, then he can go directly from one sheath to any other sheath through keen meditative vision and when he wishes to come back from that sheath after *Vyutthāna* (arising from *Samādhi*) the sequence is as under : Reaching the heart, he is in his essential nature by the above mentioned course through *Samādhi*. After this, with the lapse of the period for which he had decided to remain in *Samādhi*, he begins to awaken after exactly the same period of minutes, hours, days or months. In the first place *Smriti* (memory) is awakened and creates disturbance in the *samskāra-s* which coming in contact with ego become active and the *sādhak* experiences the feeling of 'I-am'-ness and the subtle *Prāṇa* also becomes active to throw consciousness to the outer world. The gross vital air also begins to be active and starts the function of blood-circulation. Before this the condition of the *Yogi* is such that he cannot utter words, although he wants to speak, as his teeth are jammed; he cannot move his hands and feet as they too have become as if fastened. It takes several minutes or even hours before these organs are able to perform their functions of speaking and movement. The *Yogi* does not have the understanding of words spoken near-about him. His eyes too have the condition of being closed forcibly. In other words, the entire body becomes inert and actionless. If any other *sādhak* is near at hand and begins to rub or massage the affected parts, then the blood-circulation, consciousness and the activitity of *prāṇa* and other organs begins to start sooner, enabling the *Yogi* to rise up from the *āsana* (posture). When the causal body resumes its functions, the ego begins to throw up the impressions in the *Vijñānamaya Kosha* (Intellect Sheath), and the mind becoming reflected by these *samskāra-s* becomes active. It is at this time that the *Yogi* awakens to the idea of the time he spent in the *Samādhi* and the mind actuates the subtle senses which in turn make the gross organ active. On the other hand, the subtle vital air makes the gross *prāṇa* specially active and consequently the working of the physical body organs begins as it was when the *samādhi* was entered into. It must be clearly understood that this process of emerging from *Samādhi* applies only when a *Yogi* has been in *Samādhi* for a long period.

The process to come out (in *Vyutthān*) is also the same as in the four ways mentioned above. A stream of light arising from the front part of the causal body moves towards the orb of the cosmic mind-stuff. Through this stream the *Samskāra-s* move to and fro, from the individual mind-stuff to the cosmic mind-stuff. (Please refer to *Illustration No. 26**). A stream of rays pertaining to the life force arises from the Bliss Sheath and goes to the astral body and from there to the physical body. The knots, constituted of *Samskāra-s* existing in the bliss sheath, engage a man in enjoyments. These knots are the cause of bondage from beginningless time. Life flows from this centre and sustains and nourishes all the sheaths. In the region of the heart there is a great mass of light which constitutes a

* See the description on page 209.

cage for the individual soul. Fastened by delusion and attachment the soul goes on revolving in the whirling wheel of birth and death. It tries very hard to get out of this wheel but cannot easily attain release. When a *Yogi* breaks this golden cage by knowledge and supreme dispassion he attains liberation. These sheaths and the bodies are the cause of bondage for the soul. When the soul is detached from the physical body at the time of death, it passes out either through the anus, genitals, mouth, eyes, or the skull, according to the influence of virtue and vice. It comes again into the world through the contact of mother and father, having entered into *Raj* and *Veerya* (ovum and semen). It develops there and leaves the womb through the female organ. When the soul enters into liberation it passes through the meritorious worlds by *Deva Yān*, the path of gods, and goes to *Brahma Loka*, the world of *Brahman*.

Realisation of Viveka Khyati or Discriminative Understanding.

When *Chitta Sattwa*, the mind-stuff, belonging to *Ānandamaya Kosha*, becomes steady, crystal-clear and transparent, resembling a clear, tranquil lake, as a result of predominance of *Sattwa*, then the one-pointedness arising through *Nirvichāra Samādhi* checks *Rajas* to such an extent that *Ahamkāra*, the ego-principle, is unable to show even a one-pointed *Vritti*. Then in the gentle light of *Sattwa* there shines *Viveka Jñāna* or discriminative knowledge which shows the difference between *Chitta* and *Ātman*. *Ātman*, which is the subtlest of the subtle, in the form of a particle, develops, through the instrumentality of *Aham Vritti*, function of the ego-principle, the following experience: "I am the embodiment of consciousness." In front lies the *Chitta* or mind-stuff which I thought to be my essential nature. Endowed with energy, emanating from my own essence, this *Chitta*, through association with *Asmitā*, is sustaining the functions of the subtle and physical bodies. But even this is not the pure vision of self, because whatever is shown by *Aham Vritti* in the *Chitta* is a reflection only. Just as the visible sun in a lake is a mere reflection and not the real sun, even so the vision of self in *Chitta* is only a reflection of it, and not the soul itself. Even *Viveka Khyāti*, discriminative understanding, is a mode of *Chitta* only. A trace of *Rajoguṇa* is mixed with it, hence arises the function of the ego-principle. Having gradually passed through *Savikalpa*, *Savichāra*, *Nirvitarka*, *Ānanda* and *Asmitā Samādhi-s*, one attains the perfection of *Nirvichāra* and then *Viveka Khyāti* manifests.

(**Note**: *Savikalpa*-superconsciousness pertaining to gross object; *Savichāra*-superconsciousness pertaining to subtle object with consciousness of time and space; *Nirvitarka*-superconsciousness pertaining to gross object, devoid of time and space; *Ānanda*-superconsciousness pertaining to ego-principle; *Asmitā*-superconsciousness pertaining to *Chitta* or the source of ego-principle; *Nirvichāra*-superconsciousness pertaining to restraint of all thoughts.)

According to the gloss of Shri Vyāsa on *Patanjal Yoga-Sutra* 1-2 ;

Tadeva Rajoleśamalāpetam Swarūpapratishṭham Sattwapurushānyatā-Khyātimātram Dharmameghopagam Bhavati Tat Param Prasamkhyānam Ityāchakshate Dhyāyinaḥ.

'तदेव रजोलेशमलापेतं स्वरूपप्रतिष्ठं सत्वपुरुषान्यताख्यातिमात्रं,
धर्ममेघोपगं भवति तत् परं प्रसंख्यानमित्याचक्षते ध्यायिनः ।'

(व्यासभाष्य योग. पा. १-२)

By *Ritambharā Prajñā*, the truth-bearing vision, when *Chitta Sattwa*, the mind-stuff is freed even from a trace of the impurity of *Rajas*, then *Chitta* which is established in its essential nature, which is waveless and steady, shows the difference between *Chitta* and *Purusha* and attains fitness for *Dharma-Mega-Samādhi* (superconsciousness that brings the cloud of virtues). This *Param Prasamkhyān* (the highest wisdom) is the perfect state of *Viveka Khyāti*, discriminative knowledge. In this state of highest wisdom, even while engaged in the activities of the world, one sees the *Chitta* separate form the self. When this *Chitta Sattwa* is freed from all the *Vritti-s* associated with *Rajas* and *Tamas*, it attains the capacity of showing any object presented to it by being completely coloured by the object. Just as a clear mirror reflects any object that is put before it, so *Chitta Sattwa* that is made clear through cessation of all types of *Vritti-s*, reflects objects pertaining to *Grihītā* (cogniser of ego-principle), *Grahaṇa* (instruments or the *Indriya-s*), and *Grāhya* (subtle and gross objects). Such a mind-stuff, thus purified, is able to bring about discriminative understanding between *Prakriti* and *Purusha* (nature and soul).

The major portion of the Bliss Sheath is revealed through *Savichāra*, *Ānanda* and *Asmitā Samādhi-s*. In *Ānanda Samādhi*, through the constant awakening of the *Vritti* of *Aham Asmi* ("I am") there arises joy, as a result of which the *Samādhi*, is termed *Ānanda* or joyous *Samādhi*. At this stage *Ahamkāra*, the ego-principle, is realised. *Ahamkāra* is the evolute of *Prakriti*. *Sattwa* predominates in it, and *Sattwa* is the sustainer of bliss or joy. Therefore in *Ānanda Samādhi* the experience arising out of *Aham Vritti* is known as bliss. In *Asmitā Samādhi* the realisation of *Asmitā* is not similar to that of *Ahamkāra*, because *Chitta Sattwa*, the mind-stuff, reflected by or illumined by *Purusha* (the soul) is known as *Asmitā*. Therefore, in this state, *Asmitā* or "I am" is realised devoid of ego-principle. *Rajas* is present only to the extent that it reveals merely the experience of *Asmitā*. *Tamas* is present sufficiently to check the process of the experience of *Asmi*. Further than this, in that supremely *Sāttwik* state when even this *Vritti* that reveals *Asmi* ("I am") is quietened, as we have previously described, due to intensification of *Nirvichāra* or absence of thought there arises *Ritambharā Prajñā* or truth bearing vision. With the help of this vision there arises *Viveka Jñāna* or discriminative knowledge. In *Chitta*, which is constituted of the three *Guṇa-s* but is *Sattwa*-predominating, this discriminative knowledge shows the difference between soul and *Chitta*. By this, *Asmitā Klesha* (affliction due to the ego) is

removed. By the fire of this discriminative knowledge *Avidyā* (ignorance) is burnt up with its effects, and the *Tamas* of the *Chitta*, in which ignorance was present, now becomes an aid in sustaining the supremely *Sāttwik Viveka Khyāti*. Then, after the cessation of even this *Asmi Vritti*, there arises absolute, supremely peaceful dispassion. The controlling modifications of the *Asmi Vritti* are intensified through *Para Vairāgya* (supreme dispassion) and thereby in the state of cessation (*Nirodha*) which arises out of *Dharma Megha* (the cloud of virtue), the soul attains *Swarūpa Sthiti*, establishment in its own essential nature.

Viparyaya (Wrong Knowledge) and Vikalpa (Imagination)

Vriti-s exist even in *Samādhi-s*. When *Viveka Khyāti* or discriminative understanding arises in *Ānandamaya Kosha*, the Bliss Sheath abiding in the heart, it means that the practiser has seen the evolute of *Prakriti*, *Mahat Tattwa* or *Asmitā* as separate from the soul. In other words, he has realised that *Asmitā* and *Mahat Tattwa* are inert principles. Therefore, now there should not be any type of misconception, imagination or deluded knowledge while seeing the functions of *Ānandamaya Kosha* and while perfectly understanding them. The entire functions of *Ānandamaya Kosha* must be understood as they actually are. In the state of *Samādhi* this should be clearly experienced as to what type of modification out of *Dharma*, *Lakshaṇa* and *Avasthā Pariṇāma-s* is taking place in the orb of *Chitta*. The question arises : "Where am I established now—in *Chitta* or *Asmitā* or beyond this, in the state of one-pointedness or in the state of cessation ?" The practiser must have knowledge of the essential nature of these modifications. Further, he must realise the manner in which the subtle *Prakriti* is present in the causal body and how it is pervading the *Chitta*, *Asmitā* and other principles. He must realise whether this *Prakriti* undergoes total modification in *Chitta* etc., or has some similarity to *Chitta*, because this knowledge is grosser than the knowledge of the self. Further than this, if the practiser realises the subtlest forms of the Supreme Divinity and *Prakriti* pervading the five sheaths and the three bodies (causal, subtle and gross) in a human being, then after the realisation of the subtle *Prakriti* and *Ishwara* (God in His own being) he becomes able to realise the subtle *Prakriti* and then great *Brahman* by easily entering into the cosmos. As long as the practiser is unable to differentiate *Chitta* from *Ātman*, and on the basis of the realisation arising in the states of *Ānanda* and *Asmitā* takes the soul qualified by the mind-stuff to be the *Ātman*, *i.e.*, if in the state of *Ānanda Samādhi* itself, he mistakenly considers this an experience of *Aham Brahma Asmi*, he continues to be subject to *Vikalpa* or imagination—wrong knowledge.

Vision of the Self or Vision Illusion

Not only an ordinary ignorant practiser but even one who has practised for a long time takes any light arising in the body to be the light

of the soul or the vision of the self, and thus remains away from discriminative understanding. Therefore one should test one's knowledge by the standard of *Prajñā Loka* or intuitional light, and one should free this knowledge from misconceptions, imagination and doubts.

The Method of Removing the Illusions.

Our innumerable doubts and illusions can be removed only by realising the truth of the object through the divine eye or intuitional light. This intellect, due to the impurity of *Rajas* and *Tamas*, remains devoid of the light of *Sattwa*. It is by the light of *Sattwa* that one attains the knowledge of objects that are hidden, subtle or beyond the reach of the senses. It is the realisation arising in the state of *Samādhi* that solves doubts pertaining to creation, maintenance, dissolution, the four-fold internal organ, objects of the world, the individual soul and *Brahman*, the Absolute. We may acquire satisfaction for a short while by merely hearing the scriptural solutions to these problems through our faith, but we can only have perfect realisation of wisdom through *Samādhi*. In this world, realisation of wisdom first took place in the supremely pure internal organs of the *Rishi-s* by the grace of God; later on this wisdom, called *Āgama*, which was obtained without any effort through grace alone, was given other names such as *Shrauta* and *Āpta*. Human society, on the basis of this wisdom, has discovered various other kinds of knowledge.

Illusionless State.

By the perfection of *Nirvichāra Samādhi* one acquires *Adhyātma Prasāda*, the luminosity of soul which is also known as *Ritambharā Prajñā*, turth-bearing vision. While describing the speciality of this vision, Shri Vyāsa states :—

Anvarthā Cha Sā, Satyameva Vibharti Na Cha Tatra Viparyāsa-Jñāna Gandhopyastīti (*Yoga Dharshan-I-48*)

'अन्वर्था च सा सत्यमेव विभर्ति न च तत्र विपर्यासज्ञानगन्धोऽप्यस्तीति'
(व्यासभाष्य यो. पा. १-४८)

This wisdom is distinct from that born of general knowledge arising from testimony, through scripures or inference, because both types of knowledge (inference and testimony) only give general information about supersensual objects such as the five *Tanmātrā-s*, mind, intellect, *Chitta*, *Ahamkāra*, *Mahat Tattwa*, etc., and objects that are subtle, hidden and far off. But *Ritambharā Prajñā*, arising in the state of *Samādhi*, gives direct knowledge of these objects. This supreme direct knowledge is considered to be free from delusion.

The sequence of Swarup-Sthiti (Essential Nature).

Thus, this is the sequence until *Swarupa-Sthiti* is reached. First, by the practice of *Nirvichāra*, *Ritambharā*, truth-bearing vision, arises.

Next arises *Viveka Khyāti*, the discriminative understanding. Then one finds even the *Sāttwik Vritti* of *Viveka Khyāti* to be an obstacle in attaining *Swarūpa-Sthiti* or establishment in essential nature.

Prasamkhyānespyakusīdasya sarvathā viveka-khyāteḥ dharma-meghah-samādhiḥ. (*Patanjal IV-29*)

'प्रसंख्यानेऽप्यकुसीदस्य सर्वथा विवेकख्यातेर्धर्ममेघः समाधिः'

(योग. पा. ४-२६)

In other words, when a *Yogi* develops distaste towards even the continuous flow of discriminative understanding, then there is showered a peaceful divine light in the form of *Para Vairāgya* or supreme dispassion. The state of *Para Vairāgya* is the state of *Dharmamegha*, the cloud of virtue. By this, even *Viveka Khyāti* is gradually checked. In this state of cessation, the *Samskāra-s* of *Para Vairāgya* alone remain in the *Chitta.* They are the controllers of all *Vritti-s*. This very state is described in *Yoga Sūtra-s* as :

Virāmapratyayābhyāsapoorvaḥ Samskāra-Śeshosnyaḥ. (*Patanjal I-18*)

'विरामप्रत्ययाभ्यासपूर्वः संस्कारशेषोऽन्यः' (यो. १-१८)

Because when all the remaining *Samskāra-s* are converted into the state of burnt-up seeds and thus disappear, then the conscious soul attains establishment in its essential nature. According to the *Sūtra* :

'*Tadā Drashṭuḥ Swarūpesvasthānam*'

'तदा द्रष्टुः स्वरूपेऽवस्थानम् (योग. पा. १, सू. ३)

All these stages are acquired by supreme self-effort and the grace of God. That is why the knowers of *Brahman* and the realised sages have not given definite words pertaining to knowledge and wisdom. The state of *Dharma-Meghạ-Samādhi*, the clould of virtue free from *Samskāra-s*, is absolutely delusionless state. This is the state of *Sthita-Prajñā* or steady vision. In this very state *Dharma* is realised in the form of divine grace.

Bhoga or Enjoyment

This term is used in everyday language, but the philosophical meaning is totally different from common usage.

Chidavasāno Bhogaḥ (*Sānkhya I-104*)

'चिदवसानो भोगः' (सांख्य. १-१०४)

Meaning : the form which is in experience of desirable and undesirable objects is known as *Bhoga*. This *Bhoga* culminates in *Chitti* or *Purusha*.

Sattwa-Purushayoratyantāsamkīrṇayoḥ pratyayāviśesho bhogaḥ parārthatwāt (*Patanjal III-35*)

'सत्वपुरुषयोरत्यन्तासंकीर्णयोः प्रत्ययाविशेषो भोगः परार्थत्वात्'

(योग. ३-३५)

This *Yoga Sūtra* conveys the same meaning as that of *Sānkhya*. Though the nature of *Bhoga* is experience of objects, it does not culminate in the intellect alone, because intellect is inert and devoid of the power of enjoyment. Though *Purusha* is not the actor, yet being conscious it is endowed with the power of enjoyment. At this point it should be remembered that *Purusha*, in conjunction with *Chiita*, that is reflected by the function of intellect pertaining to an object, is the support of enjoyment. Pure *Purusha* is not the support. If you ask how this can be accepted as a fact, we give the following explanation :

Akarturapi Phalopabhogosnādyavat. (*Sāmkhya I-105*)

अकर्तुरपिफलोपभोगोऽन्नाद्यवत्' (सांख्य. १-१०५)

Just as food that is produced by the subjects is enjoyed by the king, who is the lord of his subjects, in the same way enjoyment pertaining to the functions of the intellect is superimposed on the conscious *Purusha*. Just as an army and its commander are responsible for victory or defeat, but the king is said to be victorious or defeated, so the case in this context is similar. Here *Bhoga* is a term for the modifications of the *Guṇa-s* in *Chitta, Ahamkāra*, etc. In fact, *Chitta Sattwa* itself is called *Bhoga* because without it no object of the world can produce experience or enjoyment.

Apavarga or Release.

The absence of all the instruments of *Bhoga* and the establishment of the soul in its essential nature is known as *Apavarga* or *Moksha*—release.

A practiser entering into the state of *Swarūpa* or essential nature, who has plunged into the *Chitta* that is supremely *Sāttwik*, immovable and waveless, is not able to attend to the condition of the *Chitta* because of the absolute cessation of all *Sankalpa-s* and *Vikalpa-s* (thoughts and imaginations), but it often happens that when he returns from the peaceful state of *Swarūpa* to the outgoing state, that *Chitta Sattwa* is first of all seen like a field of clear moonlight which has neither size nor form. Because *Chitta* is in the state beyond the *Samskāra-s* as well as it is beyond the orb of *Asmitā*. Here there is absence of *Samskāra-s*, as it were, and there is proximity of the soul. The moment one rises from this supremely peaceful state of the *Chitta* one sees a glimpse of light. This is described as :

Swarūpaśūnyamiv arthanirbhāsamātrā

स्वरूपशून्यमिव अर्थनिर्भासमात्रा

In this level one sees an enchanting realm of pure light like moonlight. At this stage a practiser develops a little of his individual consciousness and experiences *Asmi* ("I am"). If the flow of *Sattwa* is peaceful, he again enters into that immovable level of *Chitta* and into that unknown state. If he does not do so, he experiences in a few minutes *Aham Asmi* (I am) in the level of the ego-principle; together with the previously mentioned circle of light he sees a circle of shining blue surrounding it. This

is the external orb of the *Chitta*. Here, through the presence of the function of the ego-principle, one sees the contraction and expansion of the *Chitta*. If the practiser is keenly attentive he sees the waves of the ego-principle arising with the contraction and expansion of the *Chitta*. Then his experience is as if someone is swinging. The individual soul experiences the joy of swinging due to waves of perception of *Aham Asmi* pertaining to the ego-principle. This is the state of *Ānanda* or joy. At times, in a particularly *Sāttwik* and peaceful state, one's experience is as if clear sparkling water is flowing from a fountain and moving onwards with gentle and merry ripples playing on it. The very vision of it fills the heart with joy. Around this place one sees clouds hovering. They are a little thicker than vapour, devoid of water and are light, like white clouds but shining as if from the rays of the sun; they appear very beautiful in their shadowy forms The orb of subtle *Prāṇa* shines in this form also. Here *Ahamkāra* is mixed in the form of shadows.

The Vision of Hiranyamaya Kosha, the Golden Sheath

Often the entire foregoing vision comes in front, at times the vision is up to the orb of ego alone, at others the vision is of the subtle *Prāṇa* alone, or again it may be of the orb of *Chitta* alone which has come to a perfect and outgoing state. Having gone beyond *Vijñānamaya Kosha* (Intellect Sheath), *Manomaya Kosha* (Mind Sheath), *Prāṇamaya Kosha* (Vital Air Sheath) and *Annamaya Kosha* (Food Sheath), one enters into the internal divine state of *Ānandamaya Kosha* which belongs to *Chitta*. Then the state of *Chitta*, being freed from veils, appears supremely extensive. In the state of meditation this *Chitta* appears as a *Pushkarṇī* river or a deep well. These states are *Swayam-Vedya* or subject to one's own realisation. Now the ether of the heart appears as vast as the sky, because all the gross veils are absent now.

The Experience of 'I-am'-ness

Often one realises 'I-am'-ness in the following way: When a practiser is adept at entering into and coming out of the heart, he enters into all the orbs such as the subtle *Prāṇa-s*, etc. even in the way that the lord of a house enters various rooms, each room with a spring door. As he enters he goes on opening the doors while doors close upon him automatically. Or just as a swimmer fearlessly descends the steps in a swimming-pool and ultimately reaches the bottom. In this case it is *Asmitā* that is the bottom, as it were, and there one experiences *Asmi* as if enjoying the coolness of the water, remaining seated there for a while according to one's own sweet will, then coming to the surface of the water either by ascending the steps or by directly swimming. Having entered into the heart one can clearly see how the life-giving rays of knowledge and action which arise from the heart in the form of shining vapour (according to the statement: *Prasiddhamūrdhwajvalanam Havirbhujaḥ*—'प्रसिद्धमूर्ध्वज्वलनं हविर्भुजः'), as a natural

course, are picked up by the rays that flow towards the heart from the door of *Brahmarandhra* in the form of a torch-light. These rays are being constantly attracted by the rays of the *Brahmarandhra*. Further, the life-flow spreads in the physical body through the subtle body. At this point it should be remembered that often a reddish colour reflects in the subtle *Prāṇa*. It is due to the association of red blood which is projected in it. Otherwise *Sūkshma Prāṇa* is rose coloured as described before.

The Vigorous Search of the Spiritual World.

By faith and practice of austerity, with complete surrender to God, with the Grace of God, the knots of the heart are broken open. With the help of a teacher a *Sādhak* acquires that vision by which he can hold even an atom before his gaze as long as he likes, and can have perfect vision of it. Or he may acquire in a single instant the knowledge of any situation. Then by repeated practice of this he becomes able to see the conscious principle or the soul which is the subtlest of the subtle in the form of light, and which is unique. This soul is the limit of smallness; although it is luminous it is devoid of limbs, free from modifications, full of knowledge and consciousness, it is homogeneous and self-effulgent. It can be compared only to itself, abiding in the ocean of light, that is, in the *Chitta Sattwa* where light alone surges. One has to find this soul even as a person tries to find a pearl in the vast bottomless ocean. This search is the most difficult in the spiritual world. According to *Kaṭhopanishad*:

Kaśchit Dhīraḥ Pratyagātmānamaikshata

कश्चिद्धीरः प्रत्यागात्मानमैक्षत

—"Few heroes alone are able to see the innermost self." This is the most difficult spiritual *Sādhanā*. Therefore an aspirant should persevere hard. With patience and heroism, endowed with faith, awaiting the Grace of God and by the force of dispassion, he is sure to attain success. There is the difficulty that this seer *Purusha* or Soul is the only possessor of energy (*Shaktimān*). And according to Yoga Sutras II-20 :

Drashtā drişimātraḥ shuddhospi pratyayānupaşyaḥ

'द्रष्टादृशिमात्रः शुद्धोऽपि प्रत्ययानुपश्यः' (यो. २-२०)

This *Purusha* is untouched by all attributes, but yet :

'*Buddheḥ Pratisamvedī Purushaḥ*' (*Yoga Vyāsa Bha. 2-20*)

'बुद्धेः प्रतिसंवेदी पुरुषः'

It is the seer of the reflection arising in the mirror of *Chitta* and the impressions of senses that are coloured by the objects. Pure *Ātman* or soul is not tainted by objects. *Chitta* and Intellect alone are coloured or tained. *Jīvātman*, the individual soul, is the seer of the coloured *Chitta*. The attributes of seeing or knowing belong to the intellect. But before the attainment of discriminative understanding, these attributes of seeing,

hearing, etc. are, through ignorance, superimposed on *Ātman*. *Ātman*, being the seer of intellect and *Chitta*, cannot be identified with *Chitta* and intelleet. Therefore *Ātman* is distinct from intellect. This seer *Purusha* is opposed to the nature of *Chitta* and intellect which are changing, while the *Purusha* is unchanging. *Jīvātman* is the consciousness of the *Chitta* and it knows whatever is going on in *Chitta* at any time. It is through this difference that *Purusha* is the seer of the *Chitta*. Shri Vyāsa states :

Sa Ātmā Buddherna Sarūpo nātyanta-Virupa iti (*Yog.* 2-20)

स आत्मा बुद्धेर्न सरूपो नात्यन्तविरूप इति

In other words, *Ātman* or the Soul is neither similar to Intellect nor is it extremely dissimilar, because *Ātman*, devoid of all changes, is the illuminator of the function of the intellect. In other words, the intellect is endowed with the power of being coloured by objects; due to the prompting of *Chitta* and through this power the Intellect, being coloured by objects, enables the soul to acquire knowledge of sense-objects. The same meaning is conveyed in :

"*Pratyayānupaśyaḥ*"

"प्रत्ययानुपश्यः"

Abhaya Dham or Fearless Abode.

As a *Yogi* progresses in *Nirvichāra Samādhi*, purity grows more and more in the *Antaḥkaraṇa*. He acquires closer proximity to the soul. In this state, in the heart which is the temple of the soul, he feels the presence of divine light like moonlight—auspicious, cool, pleasant and peaceful. Here he realises the embodiment of the life-giver because in fact here lies the internal man, the individual soul. This luminous state reveals the past and future also. In the ether of the heart, which is filled with light, the intuitional intellect, having seen the reflection of the indicators of past and future, receives messages as if through a telephone or television receiver. This is because it is clear that in the state of *Sattwa* the ether of the heart is united with the ether of the universe. Now he realises the orb of *Prakriti* which is the Mother-Goddess of the whole world. Outside the orb of subtle *Prāṇa* this *Prakriti* assumes the orb of golden luminous colour, as if the Mother of the world has laid her nectar-son on the cradle of *Chitta*, and the individual soul is resting there fearlessly. This is an indescribable state, beyond the pairs of opposites. But it is prior to *Turīya Avasthā*, the transcendental state. In this state the nectar-son realises his Divine Father who has pervaded the heart internally and externally. This is the highest limit of individual knowledge.

A *Yogi* who has acquired mastery over the elements can see these forms whenever he likes by the power of the light of intuition. The third section of *Yoga Darshan* confirms this view; consequently a *Yogi* is established in divine nature, and this is described thus :

Vedāhametaṁ Purusham Mahāntamādityavarṇam Tamasaḥ Parastāt
Tameva Viditwātimrityumeti Nānyaḥ Panthā Vidyatesvanāya
(*Yajurveda 31-18*)

'वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात् ।
तमेव विदित्वातिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय' ॥
(यजुर्वेद अ. ३१, मं. १८)

"That is that effulgent sun beyond darkness. Until now, *Prakriti* was the cause of bondage for the *Jiva* in the form of her effect. But now the same *Prakriti* takes the *Yogi*, who is the devotee of the Lord, her nectar-son, in her lap and conveys him to the supremely peaceful and fearless abode. Here the *Yogi* is immersed in the divine vision of mother *Prakriti* and the Lord of *Prakriti*, the father. According to the statement :

Taddhāma Paramam Mama (*Gita-15-6*)

'तद्धाम परमं मम'

the foregoing *Abhaya Dhāma* or the fearless abode is indicated.

Formless Vision

O virtuous one, embodiment of meritorious deeds, rich in the wealth of austerity ! O *Yogi* ! Move onwards a little more ! Having crossed the limit of ego-principle you will enter into the cosmos and you will see that you are surrounded on all sides by the sparkling streams of divine blissful gentle light, immeasurable energy, cool, affectionate, sweet, gracious love of the mother. This is the vast and auspicious hand of the mother that has encircled you and is bestowing on you fearlessness, peace and bliss. These are the divine energies which manifest according to the feeling of the devotee. Saint Tulsidas has sung :

'Jāki Rahī Bhāvanā Jaisī, Prahhu Mūrati Dekhī Tin Taisī'

'जाकि रही भावना जैसी, प्रभु मूरति देखी तिन तैसी'

"Each saw the form of Divinity according to his feeling and conception." Those who have taken up the path of devotion see this *Prakriti* in the peaceful form of *Umā, Durgā, Yoga Mayā, Mahā Lakshmī, Mahā Saraswatī* etc. According to the feeling of the worshshipper, through the power of his will, the divine body constituted of the five *Tanmātrā-s* appears in the form *Brahmā. Vishnu, Mahesh, Shankara,* etc.—forms that are well known in the scriptures and which command faith. What is needed is intensity of feeling.

Those *Yogi-s* who are the knowers of truth acquire divine powers in the form of luminous streams of energy, wisdom and light. The entire temple of the heart of the *Yogi*, who is moving through the blessed state of *Dharma-Megha Samādhi*, the cloud of virtue arising from the fearless abode, becomes luminous through *Sattwa*. Until now this temple of the heart was like a half-blossoming bud containing tender, gentle and

auspicious feelings of man. Now it becomes the playground of magnanimous feelings which are luminously white, auspicious, glorious, sublime, *Sāttwik*, and which pertain to sublime aspirations, faith, devotion, dispassion and self-dedication. There is a ceaseless rain of the showers of rays in the form of innumerable particles of divine light from the expansive fountain of the universal consciousness of God. This rain comes through the medium of *Parā Prakriti*, the supreme nature, and ceaselessly falls in the ether of the heart. Some of the drops of this rain are directly related to the orb of the *Chitta*, in the form of tranquil bliss or knowledge endowed with divine luminosity. This thirsty individual soul, even like a *Chātaka* bird that craves for drops of rain in *Swāti Nakshatra*, gazes expectantly at the piercing vision in the ether of the heart, thirsty for these nectar drops. In these divine particles the sweetness of immortal nectar is hidden. The taste of nectar is found in them, but a *Yogi* now and then tastes this supremely blissful nectar, having reached the highest stage of *Ānanda Samādhi*. With the experience of this sweetness, the entire knowledge and bliss pertaining to the world is like liquor for the soul—bitter, exciter of thirst for sense-enjoyments, destroyer of the luminosity of the senses and like a deadly poison which destroys life. In this state a frost falls, as it were, on the lotus blossoms of all *Vāsanā-s*. Just as vegetables and crops of grain are destroyed when frost falls on them, so with the rain of this divine knowledge, which is full of bliss, the *Vāsanā-s* are gradually destroyed. Later, a great principle arises which is termed as *Dharma* or supreme virtue. In this state of *Dharma-Megha-Samādhi*, when *Chitta Sattwa* or mind-stuff is almost free from *Samskāra-s*, it becomes filled with the pure light of *Sattwa*. Then these divine luminous rays sport, as it were, in the clear ether of the heart with the tranquil *Chitta Sattwa*. There arises a kind of tickling sensation in *Chitta*. This pure *Chitta* or mind-stuff blossoms with the gentle, silent and divinely *Sattwa* touch of these luminous rays. Just as parents are delighted with the silent touches of their babies, so is *Chitta Sattwa* filled with bliss through the touch of these divine rays; extremely light and subtle ripples play upon the lake of *Chitta Sattwa*. A *Yogi* endowed with divine vision sees these ripples directly. The very vision of these ripples causes pure *Bhāvanā* (feeling), and the visible form of this feeling is *Dharma* or divine inspiration, *Adhyātma Prasāda* or divine grace. In this state intellect is not mixed with *Rajas* and *Tamas*, therefore it is devoid of *Sankalpa* and *Vikalpa* (thoughts and imaginations). Because, according to the statement :

Śrutānumāna-Prajñābhyāmanya-Viśayā Viśeshārthatwāt (*Yog. 1-49*)

'श्रुतानुमानप्रज्ञाभ्यामन्यविषया विशेषार्थत्वात्' (योग. १-४९)

this divine knowledge springs from *Ritambharā Prājñā*, the truth-bearing vision, or by the inner intuition which is described as '*Pratibhād vā Sarvam*' (प्रातिभाद् वा सर्वं). It is realised in its purest nature by the light of *Prajñā* or wisdom. In the highest state of *Dharma-Megha-Samādhi*, the great sages

of the past, compelled by divine compassion for saving *Jīva-s* or souls, received the knowledge of the three *Veda-s* in their *Chitta-s*. In this state their *Chitta-s* were coloured by divine light. They were pervaded with divine light. This knowledge of the *Veda-s* is known as *Dharma* in the world. Thus *Jīva*, who is a traveller through the world-process, gradually completes his long journey and reaches the other shore of the ocean of *Samsāra* and the soul has no more worries, it sees the goal in front of it. This goal is devoid of subjective, objective and astral miseries. This goal is also devoid of pain arising from consequence, feverish effort and *Sam kāra*. There is then no possibility of fresh miseries creeping up. The painful memories of fear, grief and delusion vanish and the supremely peaceful state of *Jīvanamukti* is attained. Sānkhya also acknowledges this. Because of the cessation of all distractions caused by *Vritti-s* or thought-waves and the pairs of opposites of the world, the *Chitta* remains established in its essential nature. In the beginning, establishment in essential nature was to be effected by effort, but now this has become a natural state. This is the difference between the two stages and is important to remember. Even that *Yogi* who has attained *Jīvanamukti* (liberation) in life and who abides in his essential nature, sustains his physical body until the fructification of *Karma-s* is over. That liberated *Yogi* who has directly seen his *Samskāra-s* and who is the master of the elements, according to his need, creates innumerable *Chitta-s* and, having exhausted his *Karma-s* quickly, gives up his body.

'*Nirmaṇa-Chittāni Asmitā Mātrāt*' (*Patanjal IV-4*)
'निर्माणचित्तानि अस्मिता मात्रात्' (योग. ४-४)

Because in this state *Avidyā* (ignorance) with all its progeny such as *Abhinivesha* (fear of death), etc. is reduced to the state of burnt-up seeds. Therefore for these *Yogi-s* giving up of bodies, is just like throwing off worn clothes. Also in the state of meditation, through constant practice, it is easy for them to enter from one sheath to another. They do not find the present body the cause of bondage. Because being established in essential nature, *Chitta* does not engage itself in new *Karma-s* or actions. Only such *Bhoga Karma-s* are left which are to satisfy hunger and thirst and they cease to exist with the cessation of the body. In this state, whatever action a *Yogi* does is through the prompting of God. In a way similar to that of a postman distributing letters, he performs actions inspired by divine will. This state of *Vyutthāna* or outgoingness is momentary and temporary in a sage. Further, a *Jīvanamukta* is not attached to these actions. Therefore they are devoid of further fructification in the future. This is the state of *Sthita-Prajña*—one who is steady in wisdom—described in the *Gītā* (*Chapter II, Verses 54-61*). This is the success of human life and the attainment of the goal.

In acquiring the state of *Jīvanamukti* (liberation in life), the foregoing states constitute the first phase of success. In other words, the progress

is as follows : (1) Attainment of *Viveka Khyāti* or discriminative understanding (2) Supreme satisfaction caused by the rising of *Dharma-Megha*, the cloud of virtue. (3) Cessation of *Kleśa-Karma-s* or painful actions. (4) Attainment of *Para Vairāgya*, supreme dispassion, and establishment in *Swarūpa* or essential nature caused by *Dharma-Megha*. (5) The establishment of the soul in the all-seeing God.

These stages constitute success in *Jīvanamukti*. Blessed are those who have attained the goal, but even those who are gradually realising the true forms of the enchanting modifications of painful *Prakriti* are praiseworthy. And blessed are those who are crossing the high and low ditches, the ranging peaks of *Yogic* attainment, by devout practice of *Japa* (repetition of divine names), *Tapas* (austerity), *Yama* (restraints), *Vrata* (vows), *Niyama* (observances), *Yajña* (sacrifice) and other *Yogic* practices. They too shall surely attain realisation of self and the Supreme Self by development of knowledge and dispassion. And thus their lives shall be blessed. But regrettable is the condition of those who have not understood the insipid nature of the poisonous life of worldliness. All the creatures of the world other than human beings are *Bhoga Yoni-s*—births meant for mere enjoyment—therefore they are, as it were, in prison. It is through a special grace of God that man is endowed with the power of reasoning and inquiry. He can understand the difference between what is good and what is evil, between liberation and bondage. He can endeavour to attain release from pain and misery. Therefore the Upanishad has declared :

> *Iha Chedavedīdatha Satyamasti Na Chedihāvedīnmahatī Vinashtiḥ*
> *Bhūteshu Bhūteshu Vichintya Dhīrāḥ Pretyāsmāllokādamritā Bhavanti*
> (*Kenopanishad*, 2-5)

> 'इह चेदवेदीदथसत्यमस्ति, न चेदिहावेदीन्महती विनष्टिः।
> भूतेषु भूतेषु विचिन्त्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति।।'
> (केनोपनिषद् खण्ड २, मंत्र ५)

The ancient *Yogi-s*, sages, *Rishi-s* and great personalities have declared this many times.

Realisations Pertaining to Death.

Only one thing remains to be realised, and that is death. Although most beings are afraid at the mere mention of the word 'death' yet in reality so much of the fear of death is unnecessary. The physical and mental pain that a person experiences at the time of death is due mostly to the fructification of intensely sinful actions. Seeing these sinful persons experiencing intense pain at the time of death, a human being is afraid of pains at death. If there were no pain or misery at the time of death one would not be so afraid of death. The blessed aspirant destroys not only sins but even the impressions of sins by the fire of knowledge. And having realised the self, he understands the nature of *Abhiniveśa Kleśa*

(affliction in the form of fear of death). Such aspirants have no fear of death. Worldly men, sunk in delusion, experience pain. First of all they have infatuation for the physical body. They have craving for sense-enjoyments in the form of eating, drinking, etc. ; they experience pleasure through their relatives; they have intense attachment towards wealth and property and they have little faith in the transmigration of souls; lastly, they have no realisation of the self. At the time of death they suffer intensely at renouncing this world. A knower of the self has realised all these things, therefore why should he be afraid of death? In the state of meditation one can realise the process that takes place at the time of death in the physical body. At the time of meditation, when *Sankalpa*-s and *Vikalpa-s* disappear, our consciousness becomes more and more focussed at the centre. At first the gross body is affected. In the preliminary state of meditation, when the movement of the *Prāṇa-s* is dull, even novices experience a sensation like the movement of ants in their feet and legs, and gradually these limbs become heavy as if they have entered into sleep. The aspirant who has not practised for a long time becomes afraid of this. But after a while, when there is harmony in the *Prāṇa-s,* the heaviness of the limbs and the inertia of the body are gradually destroyed. In the same manner, at the time of renouncing the body, a *Yogi* does not feel this difficulty, because he is adept in keeping the harmony of the *Prāṇa-s.* We bring up this process at the time of meditation by the power of the will, but in the case of the majority of people, the death process takes place unawares, therefore they are frightened. They do not know the nature of this process. Just as when a stream dries up because the flow of water has ceased at its very source, so is the case with death. In other words, the movement of *Sūkshma Prāṇa,* which is another form of life-force, emanating from the *Chitta* abiding in the heart (the centre of our consciousness), becomes dull. Ordinarily death does not take place at once. In the complete stillness of the heart, death is instantaneous but ordinarily the process continues gradually. A kind of fainting or subconsciousness pervades the physical body as if one is drowsing in this state ; often a man may regain consciousness, talk and again become unconscious. You should visualise the cause of this unconsciousness. The function of the subtle *Prāṇa* abiding in the heart which was causing the constant flow of life-force is now obstructed, therefore it takes place intermittently. In the function of the flow of life, knowledge, consciousness and motion are mixed. In a normal state they reach the physical body by passing gradually through the other sheaths. And thus, having pervaded the physical body, they function, but now their movement is obstructed. Just as a pump, when its parts are loose, is unable to throw water to a fixed distance, so the flow of consciousness is dulled. Sometimes it reaches a particular sheath and at other times another sheath, and ultimately, being completely fixed, it remains limited to the heart alone. Consequently, the movements in the

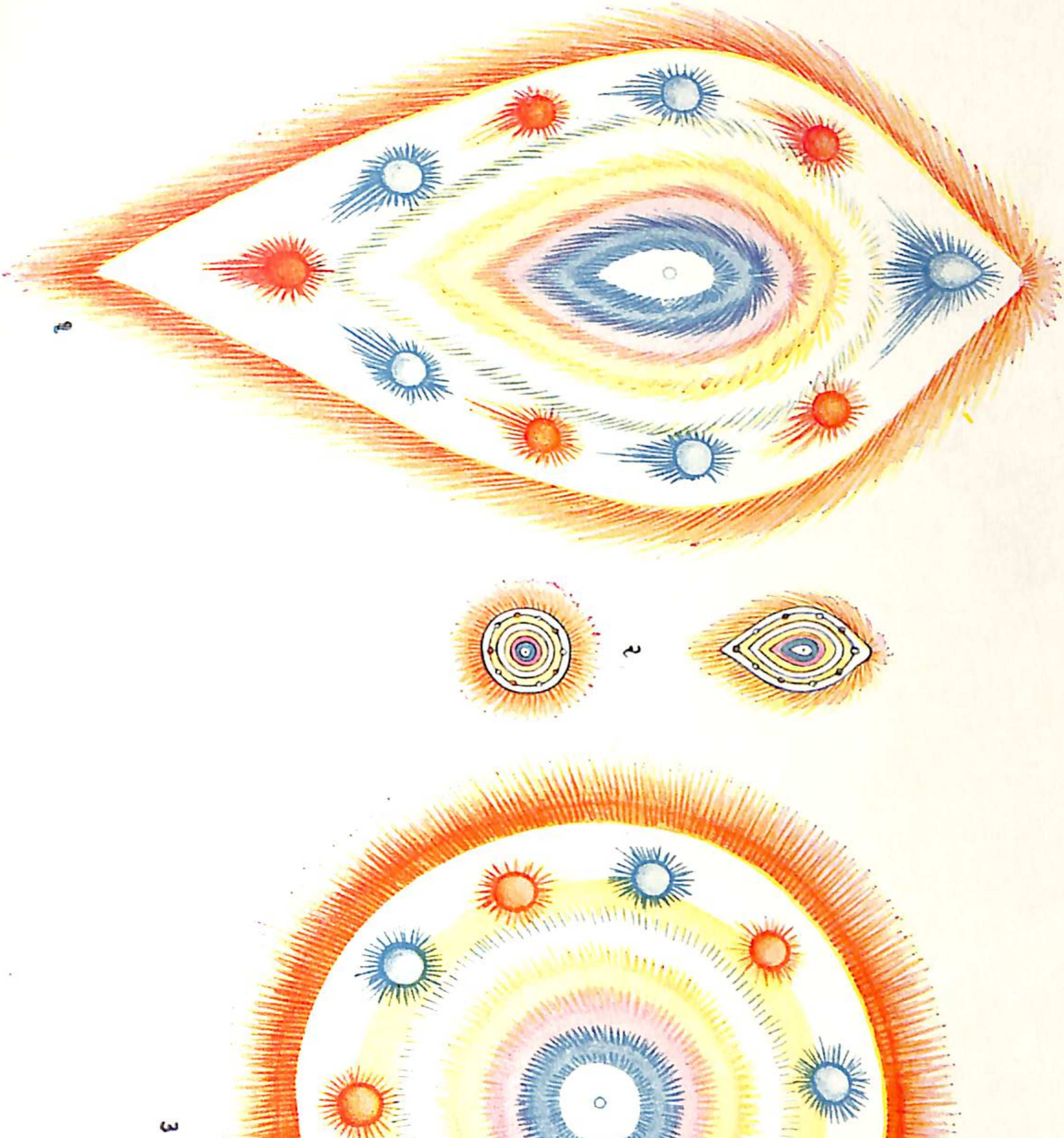


Illustration No. 27
Astral & Causal Body after Death

Prāṇamaya Kosha become dull and the effect of this is seen first of all in the physical body because the *Prāṇa* that pervades the physical body and the *sub-Prāṇa-s*, both types of life-force, move towards the heart, their centre for acquiring life-energy ; finding the absence of life at the centre they gradually merge in the centre. At this time the entire body becomes devoid of action and consciousness. Hands and feet become cool and heavy, one experiences contraction in feet and legs. At last this inactivity pervades the whole physical body and *Vijñānamaya* and *Manomaya Kosha-s*, existing in the brain, become actionless and cease their functions. Then mind, intellect, all the subtle *Indriya-s*, with the orb of five *Tanmātrā-s*, move towards the heart and encircle the causal body. The sense-energies become fixed in the orb of the five *Tanmātrā-s*. Inside this is the orb of the astral body or subtle *Prakriti*, and next to it is the orb of subtle *Prāṇa*; next, and inside that again is the orb of *Ahamkāra*. Next is the orb of *Chitta* and in the centre of the *Chitta* is the individual soul. The soul, by the power of its attraction, passes out of the physical body with the entire mass of light. All these go together to form a luminous conch shape mass and pass into the orb of ether. The shape and form of the subtle body of every living being, according to our science, is as per Illustration No. 27* but it adopts the shape and form of the body in which it enters. When it enters a human body it has the form and shape of a human body but when it enters the body of an animal, bird, insect or worm it has to a shape or form according to that body—the soul however has no change of shape or form, only the astral and causal bodies have the nature of contraction and expansion and hence have the attribute of adaptation. As you have already seen while living, all the elements of the causal body exist in the causal sheath of the ether of the heart. And *Manomaya* and *Vijñānamaya Kosha-s*, encased in the orb of the five *Tanmātrā-s*, exist in *Brahmarahdhra*. All this is clearly shown in Illustration No. 27.*

Videhamukti, the final goal of the entire *Sādhanā*, is considered to be *Moksha*—liberation. All scriptures unanimously agree on this point. Complete cessation of the triple miseries is *Mokshɑ*. There are four types

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**Illustration No. 27*

The departure of the astral body associated with the causal body :

First. *Jīvātman* is in the form of a diamond particle, very luminous, in the centre of the orb of the *Chitta* which is white in colour and in the middle of the conch form outside the orb of the *Chitta* is the orb of *Ahamkāra*, blue in colour. Outside *Ahamkāra* is the orb of subtle *Prāṇa*, rosy in colour. Above the subtle *Prāṇa* is the yellow orb of intellect. Above the orb of intellect is the white orb of mind ; the *Jñānendriya-s* (senses of perception) are bluish and the *Karmendriya-s* (organs of action) are orange. The sheath of the five *Tanmātrā-s* contains all these orbs and is endowed with luminous rays.

Second. This is the vision of the contracted state of subtle and causal bodies. Often it is reduced to the size of an atom, which cannot be pictured.

Third. Similar to No. 1 in the Illustration, the circular position of all the elements of the causal and astral bodies is shown in a luminous orb.

of views regarding liberation. The essence of these views is now given below.

First : According to *Yoga* and *Sāmkhya*, *Jīvātman*, the individual soul, is completely detached from the three bodies—gross, subtle and causal—the effect of *Prakriti*. It is established in its essential nature.

Tatah kritārthānām pariṇāma-krama-samāptirgunāgām (*Patanjal IV-32*)

'ततः कृतार्थानां परिणामक्रमसमाप्तिर्गुणानाम्'

(योग. ४-३२)

In other words, this *Antaḥkaraṇa* or internal organ merges in the aggregate of the three *Guṇa-s* which is its cause. Then having fnlfilled the purpose of the *Purusha* (Soul), these *Guṇa-s* become devoid of purpose.

Purushārtha-śunyānām guṇānām pratiprasavaḥ kaivalyam swarūpa-pratiṣthā va chiti-shaktiriti. (*Patanjal IV-34*)

पुरुषार्थशून्यानां गुणानां प्रतिप्रसवः कैवल्यं स्वरूपप्रतिष्ठा वा चितिशक्तिरिति'

(योग. ४-३४)

The *Guṇā-s* do not bring about *Antoḥkaraṇa* for the soul that abides in its essential nature. *Purusha*, having attained its essential nature, acquires *Kaivalya* or absolute independence. And *Antaḥkaraṇa* merges in its cause.

Second : Shri Bādarāyan or Sage Vyāsa holds the view that there is presence as well as absence of the subtle body in liberation. When the soul resolves, mind, intellect and senses, belonging to the astral body, present themselves for bestowing enjoyment, and when the soul does not resolve they remain absent.

Third : The teacher Jaimini is of the opinion that the astral body is present in the state of release through which divine objects are enjoyed.

Fourth : Sages Gautama and Kanada believe that the astral body ceases and there is no enjoyment in the state of release.

Fifth : According to Shri Swami Shankarāchārya, a *Yogi* who has perfect *Samādhi* passes out of the door of *Brahmarandhra* through the luminous *Sushumnā*-nerve and having followed the path of *Deva Yāna*, the divine path, reaches the highest *Brahma Loka* and becomes *Brahman* itself.

Tayordhwamāyannamritatwameti Brahmalokam Abhisampadyate, Na cha Punarāvartate. (*chan. 8-6-6*)

'तयोर्ध्वमायन्नमृतत्वमेति, ब्रह्मलोकमभिसम्पद्यते, न च पुनरावर्तते ।' (छां० ८-६-६)

Sixth: All the teachers of the *Vaishṇava* school of philosophy consider four types of liberation : (1) *Sāmīpya* or living in proximity with God, with the attitude of a servant; (2) *Sārupya* or becoming similar to the form of God; (3) *Sālokya*, living in the world of God with different bodies, according to *Sattwa*, *Rajas* and *Tamas*; (4) *Sāyujya*, merging in the nature of God. These liberations are in accord with the views of Shri Vallabh Acharya, Shri Ramanuj Acharya, Shri Nimbārka Acharya and other *Vaishṇava* teachers.

Seventh : Shri Swami Dayānanda Saraswati Maharaj is of the opinion that there is a subtle *Samkalpa* body—a body out of will—by which *Jīvātman* enjoys all the divine objects and the bliss of *Brahman*.

Eighth : Some *Āchārya-s* hold the following views about liberation :

(*a*) Those worshippers who meditate upon the senses, considering them to be the self, also attain liberation. Their individual senses merge into universal senses, and thus liberation is achieved. They abide in the cosmic senses for 10 *Manvantara-s*, and having experienced bliss thereof, they return again.

(*b*) Those who meditate upon the five elements, considering them to be the self, attain their liberation in the subtle realms which are the cause of the gross elements. Having enjoyed the subtle elements for 100 *Manvantara-s*, they come back to the world again and are reborn.

(*c*) Those who meditate upon *Ahamkāra*, the ego-principle, as the self, attain liberation in the universal or cosmic *Ahamkāra*. They experience the bliss of universal *Ahamkāra* for 1000 *Manvantara-s* and come back to the world again.

(*d*) Those who meditate upon the intellect as the self, attain liberation in the cosmic intellect. They experience bliss pertaining to the intellect for 10,000 *Manvantara-s* in cosmic intellect, and then they are born again.

(*e*) Those *Yogi-s* who meditate upon *Prakriti* as the *Ātman* or *Brahman*, attain liberation in the non-manifest state of *Prakriti*. They experience bliss for 100,000 *Manvantara-s* and come back to the world again.

(*f*) Those *Yogis* who meditate upon the individual soul as *Brahman*, have an unlimited period of liberation.

(*g*) Those *Yogi-s* who meditate upon *Brahman*, who is formless, partless, all-pervading, all-full, they do not come back again.

The calculation of 4 *Yuga-s* is given thus : 43 lakhs and 20,000 years go to form this one cycle of 4 *Yuga-s*. 71 such cycles of 4 *Yuga-s* go to constitute one *Manvantara*. 306,720,000 years go to constitute one *Manvantara*.

Ninth : When a *Yogi* detaches himself completely from the three bodies and the five sheaths, he enters the last state of *Asamprajñāta Samādhi*, which is caused by supreme dispassion arising out of discriminative understanding of *Prakriti* and *Purusha*, through *Ritambharā Prajñā* or truth-bearing vision, he is established in his essential nature in *Brahman*, the Absolute. This is *Kaivalya* or *Moksha* according to my own opinion. *Prakriti* or nature is the material cause of all bodies. If we consider the presence of the subtle body in liberation, then the effect of nature would continue in association with the soul even after release. There would be no difference between release and bondage. Again, for the sake of enjoyment, instruments are needed. If we believe in the enjoyment of divine objects, it means that the instruments or senses are present, even with liberated sages, but we consider *Moksha* to be an absence of all these instruments. *Moksha* has been considered to be the highest by all great sages. For example :

'Utkarshādapi Mokshasya Sarvotkarsham Śruteḥ.' (*Sāmkhya 1-5*)
'उत्कर्षादपि मोक्षस्य सर्वोत्कर्षं श्रुतेः।' (सां. १-५)

Moksha or *Kaivalya* is true to its meaning and the soul rests in its essential nature. Then the three types of miseries—subjective, objective and pertaining to divine agencies, and also the miseries caused by consequences, feverish endeavour and *Samskāra-s* are completely destroyed. The scriptures and the *Śruti-s* state this fact clearly in golden letters :

Tadatyanta-Vimokshospavargaḥ. (*Nyāya 1-22*)
'तदत्यन्तविमोक्षोऽपवर्गः। (न्याय. १-२२)

Atha Trividha-duḥkhātyanta-Nivrittiratyanta-Purushārthaḥ. (*Sāmkhya 1-1*)

'अथ त्रिविधदुःखात्यन्तनिवृत्तिरत्यन्तपुरुषार्थः।' (सांख्य. १-१)

In other words, in the state of *Kaivalya* one is established in *Swarūpa* or essential nature only; there is absolutely no other relation. For example :

Aśarīram Vāvasantam na Priyāpriye Spriśataḥ. (*Chhāndogya VIII-12-1*)

'अशरीरं वावसन्तं न प्रियाप्रिये स्पृशतः।' (छां. ८-१२-१)

'Eshāsya Paramā Gatiḥ Eshāsya Paramā Sampat.' (*Br. VI-10-23*)
'एषास्य परमा गतिः एषास्य परमा सम्पत्।' (बृ० ६-१०-२३)

These authoritative *Śruti-s* have declared the absence of all the instruments and all relations with objects, whether worldly or celestial. In the state of release, through *Swarūpa-Sthiti*, one attains *Kaivalya* or absolute independence and is established in the Absolute. Therefore there is no possibility of enjoying divine objects. The soul is essentially *Sat Chit Ānanda*—Existence-Knowledge-Bliss. The released soul has no need for a relative bliss. Some teachers consider the nature of soul as *Sat* (being) and *Chit* (consciousness) and have objection to associate the attribute of *Ānand* (bliss) with it—they say that the soul pants for bliss and therefore it has not bliss in itself.

The point to be considered in this respect is that *Jīva*, the soul, is of ever-lasting (*Sat*) and conscious (*Chit*) nature; it has existed, exists and will respectively exist in the past, present and future, yet a man has the desire to live for ever and makes efforts to that effect. What is strange if in a similar manner *Jīva* which has the attribute of consciousness (full of knowledge) tries all his life to gain knowledge. In the same manner, when *Sat* and *Chit*, the attributes of soul, being there, he pants to attain them. There is nothing unusual if he should also desire to strive for this attitude of bliss. So the Jīvātmā (Soul) has as much the attribute of Bliss (*Ānand*) as it has the qualities of *Sat* and *Chit*.

By being associated with sense-objects it experiences pleasure from them and by being associated with *Brahman* it enjoys *Brahmānand* (bliss of God). This establishes the fact that *Jīva* (soul) is of the nature of *Sat* (existence), *Chit* (consciousness) and *Ānand* (bliss).

The attributes of *Sat, Chitt* and *Ānand* of the soul are matters of experience.

Sat : In the thoughtless state of concentration the continuous flow of the idea "Am" "Am" is experienced. This *asmitaanugat Samādhi* is an indication of the natural attribute of *Sat* of the soul.

Chit : The flow of both energies of knowledge and action (subtle *Prāṇa*) born of the contact of *Chitta* with the conscious *Jīva* is continuous and unobstructed, day and night. This flow is the sustainer of life of the three bodies and the five sheaths. This is visualized in a state of *Samādhi* —this is not the outcome of the inert principle—the *Chitta*, but is the result of the natural consciousness of *Jīva* and is the indication of the attribute of consciousness of it.

Ānand : Whenever senses are not related with any external objects or any other thought from previous memory, then the flow of *Ānand* (bliss) during an *Ānandānugat Samādhi* not being due to objects of the sense continues for several minutes, hours or days unobstructedly, according to the practice. At these moments a peace and bliss which words cannot describe is experienced. This is to be sure an indication of the attribute of bliss in the *Jīvātman*.

In the state of *Moksha* it is established and all-perfect, all-pervasive, the sustainer of all, the formless, the partless, Absolute or *Brahman*. The period of *Moksha* continuous for one *Prāntakāl* or 8,640,000,000 × 36,000 =311,040,000,000.000 years.

CONCLUSION

Thus, the Science of Soul is complete. Now what remains is the Science of *Brahman*. In the fullness of time I have written "*Brahma-Vijñāna*" on this subject. The principle adopted in the present science is not absolutely new. This Science of Soul is not so easy as it may seem in this book, which I have tried to present in the form of a pleasing, easy and illuminating style.

However much we may advance in physical science, if we lag behind in understanding the science of soul, the universal agony and endless external search will go on increasing. The present-day search for true bliss and peace is hollow. True peace is hidden in the heart of every man and it can be attained by *Ātma-Vijñāna*, the Science of Soul, as taught by *Rāja Yoga* :

Ayam tu Paramo Dharmo Yat Yogenātma-Darshanam

(*Yājñavalkya*)

'अयं तु परमो धर्मो यद् योगेनात्मदर्शनम् ।' (याज्ञ.)

The science that has been described in the pages of this present book is summarised below.

First : The *Food Sheath* and the *Vital* Air *Sheath* are inside the

physical body. Having attained knowledge of the limbs and parts of the physical body, its functions, and the relationships with the Food and Vital Air Sheaths, the practitioner of *Rāja Yoga* acquires intellectual truth. *Vairāgya* or dispassion lies in the background of *Sādhanā* —spiritual practice. Having understood the true nature of the physical body to which man is so much attached, one acquires dispassion. In the Food Sheath or *Annamaya Kosha*, the physical body that has sprung from the union of *Raja* and *Veerya* (ovum and sperm) is sustained by food, hence it is called *Annamaya Kosha* or the Food Sheath. In this book I have given detailed description of the network of subtle nerves such as *Īdā*, *Pingalā*, *Sushumnā*, etc., which are in the physical body. Then there is a description of the gross *Indriya-s* and the sensory and motor nerves. Then the gross elements and the centre of knowledge, which is the brain, have been described, and the heart, which is the centre of the vision of self. The *Chakra-s* or centres of psychic energy have been detailed with knowledge and meditation pertaining to the luminous *Kundalinī Shakti*.

Second : *Prāṇamaya Kosha*, the Vital Air Sheath, the origin of *Prāṇa*, its characteristics and its functions have been described in detail. In carrying out the gross functions, *Annamaya* and *Prāṇamaya Kosha-s* are mutually interdependent.

Third : In *Manomaya Kosha* comes the topic of *Antaḥkaraṇa Chatushṭaya*, the four-fold internal organ. In this section it has been shown how our mind, intellect, *Ahamkāra* and *Chitta* have arisen in the process of evolution. The functions of these four and their activities have been sufficiently described.

In *Manomaya Kosha*, the Mind Sheath, the *Jñānendriya-s* and *Karmendriya-s* with their leader, the mind, have been described. Their origin, characteristics, mutual functions, objects and location have been detailed upon the basis of experience.

Fourth : In *Vijñānamaya Kosha*, the Intellect Sheath, the *Jñānendriya-s*, *Karmendriya-s*, mind and the lord of the mind 'intellect', its nature, origin, characteristics, location, functions, and the realisation of gross and subtle elements '*Tanmātrā-s*' by *Samprajñāta Samādhi* and attainment of discriminative knowledge of *Prakriti* and *Purusha* in *Ritambharā Prajñā* or truth-bearing vision—all these subjects have been explained. These two parts of the subtle body—*Manomaya* and *Vijñānamaya Kosha-s*—belong together.

Fifth : In *Ānandamaya Kosha*, the Bliss Sheath, the orbs of *Brahman* and *Prakriti*, through the limited adjunct of the ether of the heart, and the orbs of subtle *Prāṇa*, *Ahamkāra*, *Chitta* and the individual soul have all been described with their characteristics, their mutual differences, location and subtle functions. These have been detailed upon the basis of my own experiences. Supreme dispassion and attainment of liberation have also been described in detail.

In this 'Science of Soul' I have included my own experiences on an

experimental basis which I acquired in the region of the Himalayas, in the realm of Gangotri, through intense *Sādhanā*. I will consider this *Sādhanā* and the effort of writing this book fruitful when readers awaken in their hearts the desire to realise the secrets of the most sacred science of soul.

This rare human birth, which is a gift from God, is not meant for mere sense-enjoyment, but is meant for realising the self, for acquiring the science of soul, through the eight limbs of *Yoga* as propounded in *Rāja Yoga*. This is the best use of the human birth.

'Agnishṭomādikān Sarvān Vihāya Dwija-Sattamaḥ,
Yogābhyāsa-Rataḥ Shāntaḥ Param Brahmādhigachhati.'

'अग्निष्टोमादिकान् सर्वान् विहाय द्विजसत्तमः ।
योगाभ्यासरतः शान्तः परं ब्रह्माधिगच्छति ।।'

In other words : O aspirants ! Having renounced all ritualistic actions, such as *Yajña*, etc., devote yourself to the practice of *Yoga* and realise the Supreme *Brahman* by acquiring perfect peace. It has also been said :

Yogāgnirdahati Kshipramaśesham Papa-Panjaram,
Prasannam Jāyate Jñānam Jñānānnirvāṇamrichhati.

'योगाग्निर्दहति क्षिप्रमशेषं पापपञ्जरम् ।
प्रसन्नं जायते ज्ञानं ज्ञानान्निर्वाणमृच्छति ।।'

"The fire of *Yoga* soon destroys all sins, and having acquired right knowledge one attains release."

O *Param Ātman*—Supreme Soul—Supreme Father—O Saviour ! Lift us from the darkness of ignorance, O Lord ! May you confer nectarine liberation on your devotees by illuminating the true path of the soul by Your Light of Lights, by the Light of Knowledge !

Om Shāntiḥ Shāntiḥ Shāntiḥ !
Om Peace, Peace, Peace. !!

GLOSSARY

A

Abhāvit smartavyā अभावित स्मर्तव्या—Real memory.

Abhaya-Dhām अभय-धाम—World or place of fearlessness.

Abhiniveś kleś अभिनिवेशक्लेश—Affliction in the shape of clinging to life.

Āchārya आचार्य—Teacher, preceptor.

Ādāna आदान—Taking in.

Ādhār आधार—Support or base.

Adharma अधर्म्म—Unrighteousness, sin.

Ādhār-chakra आधार-चक्र—Plexus at the anus or base of the spine.

Ādhibhautic आधिभौतिक — Born of physical surroundings.

Adhyātma-Yoga अध्यात्म-योग—Yoga concerning soul.

Ādhār Ādheya sambandh आधार आधेय सम्बन्ध—Relation of container and contained.

Adhipati randhra अधिपति रन्ध्र—Hole of the lord.

Adhyātma Prasād अध्यात्म प्रसाद—Spiritual benefit.

Āgama Jñāna आगम ज्ञान—Knowledge got from Vedas.

Āgam आगम—Scripture or testimony.

Āgneyakosh आग्नेय कोष—Fire-sheath.

Aham अहम्—I.

Aham Bhāva अहंभाव—Feeling of I-ness.

Aham Vritti अहम् वृत्ति—The idea of "I" or ego.

Aham-asmi अहमस्मि—I am.

Ahamkāra mandal or *Aham-mandal* अहम् मंडल—The circle or orb of Ego.

Ahamkāra अहंकार—Ego principle.

Ahamtā अहंता—State of "I"-ness.

Ahimsā अहिंसा—Non-injury, harmlessness.

Aja अज—The unborn.

Ajaa अजा—The female unborn, also nature.

Ajñāna अज्ञान—Ignorance.

Ājñā Chakra — आज्ञा चक्र—Plexus between the eye-brows.

Ākāś आकाश—Ether element.

Aklishṭa अक्लिष्ट—Non-painful, devoid of pain.

Alinga अलिंग—Without mark or without an origin.

Alinga Prakriti अलिंग प्रकृति—Cosmic nature.

Āmalak आमलक—Name of a fruit called āmlā.

Anāhat Chakra अनाहत चक्र—The plexus at the heart.

Anaiśvarya अनैश्वर्य्य—Devoid of prosperity.

Anusyūta अनुस्यूत—Filled in.

Angi अंगी—Possesor of limbs.

Ānand आनन्द—Bliss.

Ānand-ghan आनन्द घन—Cloud of bliss or mass of bliss.

Ānand Samādhi आनन्द समाधि—Superconsciousness of bliss.

Ānandamaya Kosh आनन्दमय कोष—Bliss-sheath.

Aṇimā अणिमा—A psychic achievement of becoming very small or atomic in size.

Annamaya Kosh अन्नमय कोष—Food-sheath.

Antaḥkaraṇa अन्तःकरण—Inner instrument.

Antaḥkaraṇa Chatushtaya अन्तःकरण चतुष्टय—Four-fold inner instruments.

Antaḥkaraṇa Triya अन्तःकरण त्रिय—Three kinds of inner instruments.

Āntarika आन्तरिक—internal.

Aṇu अणु—Atom.

Anumān अनुमान—Inference.

Anvaya अन्वय—Analysis, sifting.

Apavarga अपवर्ग — Release or emancipation.

Aparigraha अपरिग्रह—Non-covetousness or refraining from receiving gifts.

Apān Vāyu अपान वायु— Vital air functioning below navel.

Āpta आप्त—Knowledge gained from preceptors.

Āpta Kāma आप्त काम — Having acquired satisfaction.

Asamprajñāta असम्प्रज्ञात—Without any thought wave (highest superconsciousness).

Āsan आसन—Physical pose or posture.

Āsanjaya आसन जय—Perfection in āsan (pose).

Ashṭāṅga Yoga अष्टांग योग—Patanjali's system of meditation and concentration consisting of eight limbs : Yama, Niyama, Āsana, Prāṇāyāma, Pratyāhāra, Dhāraṇā Dhyāna, Samādhi. Also called Raja Yoga.

Asteya अस्तेय—Non-stealing.

Asti अस्ति—Is (exists).

Ātmā आत्मा—Soul.

Asthipinjar अस्थिपिंजर—Skeleton of body. Literally, bone-cage.

Ātma Sākshāt आत्म साक्षात्—Visualization of soul.

Ātmaswarūp आत्मस्वरूप—Like one's own self (soul).

Ātma Vijñāna—Science of soul.

Ātma tattwa आत्म तत्व—Essential self —the principle of soul.

Āsurī आसुरी—Demoniac.

Ātma Viveka आत्म विवेक—Spiritual discrimination.

Aum ओम्—Name of the Supreme God.

Āvaraṇa आवरण—Veil or a curtain.

Avairāgya अवैराग्य — Lack of dispassion.

Avidyā अविद्या—Ignorance, nescience.

Avasthā pariṇāma अवस्था परिणाम—Modification of state.

Avyakta prakriti अव्यक्त प्रकृति—Non-manifest nature.

Avyakta Sharīra अव्यक्त शरीर—Non-manifest subtle body.

Ayaskāntamaṇi अयस्कान्तमणि—Magnet.

Ayamasti अयमस्ति—This is.

Ayodhyāpurī अयोध्यापुरी—The city of Ayodhya.

Āyu आयु—age.

Āyurveda आयुर्वेद—Hindu system of medicine.

Artha अर्थ—Meaning, purpose.

Arṇī अर्णी—Churning rod.

Asmitā अस्मिता—Ego, I-ness.

Asmitānugat Samādhi or *Asmitā Samādhi* अस्मितानुगत समाधि—Superconscious state with the "I"-ness feeling or "I am"-awareness.

Asmi अस्मि—"I am" feeling.

Asmitā Vritti अस्मिता वृत्ति—Thought wave in which "I"-ness is prominent.

B

Bahirmukhī बहिर्मुखी—Outwardness, outgoing thought current.

Bhagwān भगवान्—Supreme God.

Bhakti Mārga भक्ति मार्ग—The path of devotion.

Bhāvanā भावना—Feeling, emotion, sentiment.

Bhāvita-Smartavyā भावित स्मर्तव्या—Memory pertaining to past objects.

Bhoga भोग—Fruit, experience.

Bhoga Karma-s भोग कर्म—Impressions of actions that will give fruits.

Bhoga Vilās भोग-विलास—Sense enjoyments.

Bhoga-Yoni-s भोग-योनि—The body in which one experiences the fruit of his actions done in this or in a previous birth.

Bhūta-jaya भूत-जय—Conquest over the elements.

Bimba-Bimbi-Bhāva बिम्ब-बिम्बि-भाव—Relation of objects and its image.

Brahmachārī ब्रह्मचारी—A celibate. A boy in the first stage of life, the student.

Brahmacharya ब्रह्मचर्य—Celibacy period.

Brahma-Loka ब्रह्मलोक—The realm of Brahma, the Creator.

Brahman ब्रह्मन्—The Supreme God, The Absolute Being.

Brahma-Nāḍī ब्रह्मनाड़ी—Name of a nerve in spinal cord, pineal gland.

Brahmānanda ब्रह्मानंद — Bliss of Brahman.

Brahma Purī ब्रह्मपुरी—The city of Brahman.

Brahmarandhra ब्रह्मरन्ध्र—The place (like a hole) in a skull.

Brāhmī Sthiti ब्राह्मी स्थिति—State of oneness with Brahma.

Brihaspati बृहस्पति—The teacher of the gods. Celestial Guru.

Buddhi बुद्धि—Intellect, wisdom.

C

Chakra चक्र—Plexus

Chandra-chakra चंद्र-चक्र—Plexus of Moon (near the spleen).

Chandra-Nadī चंद्र-नाडी—Name of a nerve near the spinal column also called Ida, the subtle current that flows through the left nostril.

Chaturaṇuk चतुरणुक—A particle made of four atoms.

Chhāyā-Purush छाया-पुरुष—Shadow like appearance of a body—vitalised shadow.

Chetana चेतन—Conscious.

Chitrā चित्रा...Name of a nerve near the spinal column.

Chitta चित्त—Mind-stuff.

Chitta-Sattwa चित्त सत्व—Conscious principle.

D

Dagdha-Bīja दग्ध-बीज—Fried-up seed.

Dahar Vidyā दहर्-विद्या—Spiritual knowledge.

Darshan दर्शन — Appearance, visualization.

Deś देश—Country, Portion, State.

Devadatta देवदत्त—Name of the sub-vital air functioning in the nose.

Deva-s देवा:—Gods or the celestials.

Devayāna देवयान—The route of the gods.

Dhāraṇā धारणा—Concentration.

Dhanañjaya धनंजय—Name of the sub-vital air functioning in whole body. It is a nourisher of the body and aids its movement to and fro and swells it.

Dharma धर्म—Righteousness, duty, virtue.

Dharma-Avasthā धर्म-अवस्था—State of the real nature.

Dharma-Megha धर्म-मेघ—Cloud of virtue and knowledge.

Dhātu-s धातु—Elements of body.

Dhauti धौति—An action in Hatha-Yoga in which a long cloth is swallowed down the throat to clean the stomach and the tube to reach there.

Dhiḥ धि:—Intellect, wisdom.

Dhishṇā धिष्णा—Intellect, wisdom.

Dhyāna ध्यान—Meditation.

Dhyāna-Yoga ध्यान-योग—Yoga of meditation.

Dhyātā ध्याता—Meditator.

Divya-Drishti दिव्य-दृष्टि—Divine subtle eye.

Divya-Netra दिव्य-नेत्र—Divine subtle eye.

Divya-Sharīri दिव्य शरीरी — Divine subtle bodied.

Divya-Vishaya-s दिव्य विषया:—Divine pleasures.

Driśya दृश्य—Scene, appearance.

Dwesha द्वेष—Hatred.

E

Ekāgratā एकाग्रता—One-pointedness.

Arthavattwa अर्थवत्त्व—Usefulness.

G

Gandharva-s गन्धर्व—Variety of beings midway between gods and men.

Gandha-Tanmātrā गन्ध-तन्मात्रा The subtle smell power.

Gaṇeś-chakra गणेश-चक्र—The circle like part inside the anus.

Ganges गंगा—The river Ganges, also the name of a nerve.

Garimā गरिमा—The extraordinary power of a Yogi to make himself very heavy.

Gāyatri-Mantra गायत्रि-मंत्र—The couplet of Vedas in which wisdom and intellect have been asked for, one of the most sacred mantras which every Brahmin must recite daily.

Golaka गोलक—Outer organ—like the outside eye.

Grahaṇa ग्रहण—The action of taking possession.

Grihitrii गृहित्री — One who is a possessor (soul).

Grāhya ग्राह्य—The object of senses.

Guṇa-s गुण—Qualities, moods.

Guru गुरु—Teacher, preceptor.

Guru Dakshiṇa गुरु दक्षिणा—Fee offered at the feet of a Guru.

H

Harsha हर्ष—Gladness.

Hatha-Yoga हठ-योग—A kind of yoga in which the force is used on physical body.

Hiraṇyagarbha हिरण्यगर्भ—The first modification in nature.

Hiraṇyamaya-Kosh हिरण्यमय-कोष—The golden sheath.

Hita हित—Goodness, benevolence. Also the name of an important nādi.

Hridaya-Ākāśa हृदय-आकाश—Ether of the heart.

Hridaya Chakra हृदय-चक्र—The plexus near the heart.

Hridaya-Guhā हृदय गुहा—Cave of the heart.

Hridaya-Pundarīka हृदय-पुण्डरीक—Lotus of the heart.

Hrit-Chakra हृत्-चक्र—The plexus of the heart.

Hrit-Dahar हृत्-दहर—The knowledge of the heart.

Hrit-Kamala हृत्-कमल—The lotus of the heart.

Hrit-Padma हृत्-पद्म—The lotus of the heart.

Hrit Purush हृत्-पुरुष — The being abiding in the heart.

I

Idā इडा—Name of one of the two most important nerves in a spinal column.

Indra इन्द्र—The god Indra, also soul.

Indra-Pura इन्द्र-पुर—Divine abode.

Indriya-Rāj इन्द्रिय-राज — King of organs, mind.

Indriya-s इन्द्रियां—Organs, limbs.

Iśhattwa ईशत्त्व—a psychic achievement of Yogis to control.

Īśwar-Praṇidhāna ईश्वरप्रणिधान—Surrender to God, also devotion to God.

J

Jaḍa जड़—Inert, actionless.

Jala जल—Water.

Japa जप—Repeating the name of God.

Jarā जरा—Old age.

Jaṭharāgni जठराग्नि—The digesting fire abiding in the stomach.

Jāti जाति—Class or caste or creed.

Jīva जीव—Soul—a being having a life.

Jīvātmā जीवात्मा—The embodied soul or the individualised soul.

Jīvanamukti जीवन-मुक्ति—Liberation or release while still living.

Jñāna ज्ञान—Knowledge, wisdom.

Jñāna-Pratipat ज्ञान-प्रतिपत—Intellect.

Jñāna-Netra ज्ञान-नेत्र—Divine eye of knowledge.

Jñānendriya-s ज्ञानेन्द्रिय—Senses of knowledge or perception.

Jñānī ज्ञानी—Sage, knower.

Jñāptiḥ ज्ञाप्तिः—Intellect.

Jyotir-Linga ज्योतिर्लिङ्ग—The mass of light in the shape of an idol.

Jyotishi ज्योतिषि—The light in the skull.

K

Kaivalya कैवल्य—Resting in essential nature. Eternal beatitude.

Kāla काल—Time.

Kāla-Chakra काल-चक्र—Plexus near Ajña-plexus. Also the wheel of time.

Kanda कन्द—The egg like psychical bulb from where all the 72000 nadis have their origin.

Kantha-Koopa कन्ठकूप — Pit of the throat.

Kāraṇa-Śarīra कारण-शरीर — Causal body.

Karma कर्म—Actions.

Karmāśaya कर्माशय—Repository of actions (Chitta).

Karmendriya-s कर्मेन्द्रिय—The organs of actions or of motion.

Kāyāvyūha-Jñānam कायाव्यूह-ज्ञानम्—Knowledge of the whole body.

Kleśa-s क्लेश—Afflictions. They are five in number.

Klishta क्लिष्ट—Painful.

Kosha कोष—Sheath.

Krikal कृकल—Name of a vital sub-air having its seat in the throat, assists yawning.

Krita-Kritya कृत-कृत्य—Accomplishing what a man has to do. One who has done the thing to be done.

Kriyā क्रिया—*Action*, performance or a yogic technique.

Kriyā Yoga क्रिया-योग—Study of scriptures and surrender to God—Yoga of action.

Kshaṇa क्षण—A moment—the least part of time.

Kshut क्षुत—Hunger.

Kumbhaka कुम्भक—Retention of breath.

Kundalini कुण्डलिनि—The serpentine coiled up power at the mulādhāra chakra.

Kundalini-Shakti कुण्डलिनि-शक्ति—Psychic power of the serpentine *nerve.*

Kūrma कूर्म—Name of a vital sub-air abiding in the cyclids and does opening and closing the eyelids.

Kūrma Nāḍi कूर्म-नाडी—Name of a nerve current in the spinal column.

L

Laghimā लघिमा—The psychic power of becoming very light that a Yogi can acquire (weightlessness).

Lakshaṇa लक्षण—Characteristic.

Lalanā ललना—Name of a plexus near the eyebrow.

Linga-Sharīra लिंग शरीर—Causal body (same as kāraṇa sharīra).

Loka लोक—World, State.

Lup and Dup लुप-डुप—The sound of a palpitating heart.

M

Madana मदन—The cupid.

Madhyamā मध्यमा—The stage of the sound of a word after its place of origin and before it is at the throat.

Madhyama-Pariṇāmī मध्यम-परिणामी—Having the attribute of middling modification.

Mahābhūta-s महाभूत—The five great elements.

Mahān महान्—Cosmic, very great.

Mahā-Pralaya महाप्रलय—Cosmic dissolution.

Mahārāj महाराज—A great soul, a great king. Here, a term of great honour used to denote a very holy man.

Mahat महत्—The first modification in Nature. Primary principle of universal manifestation.

Mahat-Tattwa महत्-तत्त्व—Cosmic principle.

Mahātmā महात्मा—A realised soul; high souled. Used also for a sannyasin.

Mahāvyāhriti-s महाव्याहृति—The three words—Bhūḥ भूः, Bhuvah भुवः, Swah स्वः.

Maheśwar महेश्वर—The Hindu god Śiva. The Lord of all.

Mahimā महिमा—Psychic achievement of increasing one's weight and size. One of the eight major siddhi-s.

Mala मल—Impurity.

Mamtā ममता—Attachment, devoted love. Literally, "mine"-ness.

Maṇdal मण्डल—Domain, orb, circle.

Manas-Chakra मनस्-चक्र—Plexus at the skull or mind; also one that is between the navel and the heart.

Manas-Tattwa मनस् तत्त्व—Mind principle.

Maṇipura-Chakra मणिपुर-चक्र—Plexus near the navel.

Manīshā मनीषा—Intellect, wisdom.

Manomaya मनोमय—Concerning mind, Comprised of the mind.

Manomaya Kosha मनोमय-कोष—Mind sheath.

Manvantara-s मन्वन्तर—A period of 306720000 years which consists of 71 chaturyugas, and one chaturyuga is 4320000 years.

Matiḥ मतिः—Intellect, knowledge of understanding.

Māyā माया—Illusion, state of matter at the creation. Cosmic veiling power of God.

Medhā मेधा—Intellect, memory.

Mithya मिथ्या—False, illusory.

Moksha मोक्ष—Liberation, release. The final state of emancipation, attaining which one does not come to rebirth again.

Morulā मोरुला—Womb.

Mowna मौन—Silence.

Mrityuḥ मृत्युः—Death or mortality.

Mudrā मुद्रा—A physical pose for meditation.

Mukhya-Prāṇa मुख्य-प्राण—Main vital air.

Mukta-Triveṇī मुक्त-त्रिवेणी—The place in the eye-brow where Idā, Pingalā and Sushumnā meet.

Mūlādhāra मूलाधार—Plexu near the anus.

Mūrdhā मूर्धा—The brain.

N

Nābhi-Chakra नाभि-चक्र—The plexus near the navel.

Nāchiketāgni नाचिकेताग्नि—The fire which Yama donates to Nachiketā. Ref. : Katha-Upanishad.

Nadī-s नाडी—Veins, arteries, subtle pranic currents.

Nādopāsanā नादोपासना—System of yoga of subtle sounds.

Nāga नाग—Name of a vital sub-air assisting belching and hiccuping.

Neti नेति—Cleaning process of the nostrils by thrusting a thick thread through the nostrils and bringing it out at the throat.

Nididdhyāsana निदिध्यासन—Deep meditation.

Nidrā निद्रा—Sleep.

Nirālamba-Purī निरालंब-पुरी—The seat of the soul in deep sleep.

Nirbīja निर्बीज—Seedless, thoughtless.

Nirbīja-Samādhi निर्बीज-समाधि—Thoughtless or seedless superconscious state of concentration.

Virodha निरोध—State of utter silence of the mind. Total inhibition of all modification.

Nirodha-Bhūmi निरोध-भूमि—Domain of utter silence of mind.

Nirodha-Pariṇāma निरोध-परिणाम—Modification of control of thought.

Nirodha-Samādhi निरोध-समाधि—Superconsciousness or absolute silence.

Nirodha-Samskāra निरोध-संस्कार—The impression of state of mind in utter silence of it.

Niruddhāvasthā निरुद्धावस्था—State of utter silence of the mind.

Nirvichār निर्विचार—concentration devoid of all thoughts.

Nirvichār-Samādhi निर्विचार-समाधि—Superconsciousness, devoid of all thoughts.

Nirvikalpa निर्विकल्प—Silence of mind when no thoughts or imaginations arise.

Nirvitarka निर्वितर्क—Complete absence of thoughts.

Nishkāma निष्काम—Desireless.

Niyama नियम—Moral observances, restrictions.

Niyati नियति—Destiny.

Nyāya न्याय—A system of Hindu philosophy (one of the six schools), Logic.

P

Padārth पदार्थ—Substance, object.

Panchakosha-s पञ्चकोष—The five sheaths.

Panchamukhī पञ्चमुखी — With five mouths (openings).

Panchāṇuka पञ्चाणुक—A joint particle of five neutrons.

Pancha Tanmātrā-s पञ्च-तन्मात्रा—Five subtle states of the five elements.

Pancha-Tanmātrik-Kosh पञ्चतन्मात्रिक-कोष—The sheath of five subtle sense elements.

Parā परा—State of a sound of a word at its origin at the navel.

Parama-Prasankhyam परम-प्रसंख्यम् — The highest wisdom.

Parama-Pratyaksha परम-प्रत्यक्ष—Fully evident.

Parama-Vairāgya परम वैराग्य — Supreme dispassion.

Paramātman परमात्मन्—The Supreme God or Over-Soul.

Parā-Prakriti परा-प्रकृति — Supreme nature.

Para-Vairāgya पर-वैराग्य — Supreme dispassion.

Parā-Vidyā परा-विद्या—Supreme science of Brahman.

Pariṇāma-Bheda परिणाम-भेद—Modification in the differentiation.

Pariṇāma-Vāda परिणाम-वाद — The principle of resulting deductions.

Paśyanti पश्यन्ति—State of a sound of a word before it is uttered by the throat or mouth.

Pingalā पिङ्गला—Name of a nerve in the spinal column. The solar current flowing through the right nostril.

Pipāsā पिपासा—Thirst, a panting for.

Pittri-s पितृ—Forefathers, ancestors, manes.

Pradāna प्रदान—Giving, bestowing.

Prajāpati प्रजापति — The Lord of creation.

Prajñā प्रज्ञा—Intelligence, wisdom.

Prajñā-Loka प्रज्ञा-लोक—The light of wisdom.

Prajñāna प्रज्ञान—Knowledge, intelligence.

Prajñāna-Ghana प्रज्ञान-घन—Cloud of knowledge or intelligence.

Prākāmya प्राकाम्य—A psychic power gained by a yogi.

Prakāś प्रकाश—Light, radiance.

Prakriti प्रकृति—Matter, nature.

Prakriti-Laya प्रकृति-लय—Dissolution of matter or nature. Certain type of yogis.

Prakriti-Manḍal प्रकृति-मण्डल—Domain of nature.

Pralaya प्रलय—The deluge.

Pramā प्रमा—The experience arising from contact of external objects.

Pramāṇa प्रमाण—Right knowledge, proof.

Pramosha प्रमोष—Forgetfulness.

Prāṇa प्राण—Vital air.

Prāṇa-Sādhanā — प्राण-साधना—Control of vital breath.

Prāṇa-Vayu प्राण-वायु — Vital air pervading the physical body from the heart up to the neck.

Prāṇāyāma प्राणायाम—Control of vital breath.

Prāṇamaya-Kosha प्राणमय-कोष—Vital air sheath.

Prāpti प्राप्ति—Gain, benefit.

Praśānta-Vāhitā प्रशान्त वाहिता—Peaceful flow.

Prasupta प्रसुप्त—Dormant.

Pratibhā प्रतिभा—Intellect, glory.

Pratyāhāra प्रत्याहार—Withdrawal of senses.

Pratyaksha प्रत्यक्ष—Evident, prominent, direct.

Prayāga प्रयाग—*See* Triveni.

Preksha प्रेक्ष—Intellect.

Preya प्रेय—Conducive to worldly sense pleasures.

Prithvī पृथ्वी—Earth, the element of earth.

Pūraka पूरक—Inhalation.

Purāṇa-s पुराण—Name of certain old Hindu books of mythology and spirituality.

Purush पुरुष—The Lord (The God as also the soul).

Pushkariṇī पुष्करिणी—Name of the river near Swarga which a Hindu has to cross before entering heaven.

R

Rāga राग—Attachment.

Raja रज—The seminal fluid of ladies.

Rājas राजस—Activity based on desires and attachment or passion.

Rāja Yoga राज-योग—The king of yoga. Name used for Pātanjala Yoga.

Rasa रस—Taste.

Rasa Tanmātrā रस-तन्मात्रा—Subtle and root form of taste.

Ratham रथम्—Vehicle, chariot.

Rathinam रथिनम्—Charioteer.

Ratti रत्ति—A very small weight of a grain.

Rāvaṇa रावण—The name of the demon king of Rāmāyaṇa.

Rechaka रेचक—Exhalation.

Rechaka-Prāṇāyāma रेचक-प्राणायाम—The control of breathing by exhalation.

Retas रेतस्—Vital fluid.

Riddhi-s रिद्धि — Prosperity, Minor psychic powers.

Rishi ऋषि—Sage, seer.

Rita ऋत—Knowledge. Cosmic law.

Ritambharā ऋतम्भरा — Filled with truth.

Ritambharā-Prajñā ऋतम्भरा-प्रज्ञा—Knowledge filled with truth.

Roga रोग—Disease.

Rudra रुद्र — God of punishment. Name for Śiva.

Rūpa-Tanmātrā रूप-तन्मात्रा — Subtle (root) form of form and shape.

S

Sabīja सबीज—With seeds (thought).

Sādhaka साधक — An aspirant, a practiser of spiritual forms.

Sādhanā साधना—Practice of spirituality.

Sahasrāra सहस्रार—The plexus at the skull (The thousand - petalled lotus).

Sālokya सालोक्य—Living in the same world God.

Samādhi समाधि—State of deeper concentration or superconsciousness.

Samādhi Pariṇāma समाधि-परिणाम—Modification coming from superconsciousness.

Samāna-Prāṇa समान-प्राण—Name of the vital air which pervades the body from the navel to the heart.

Samashṭi समष्टि — Cosmos or the collective as opposed to vyashti or individual.

Samashṭi Ahamkāra समष्टि-अहंकार—Cosmic ego.

Samashṭi-Buddhi—समष्टि-बुद्धि Cosmic intellect.

Samashṭi-Chitta समष्टि-चित्त —Cosmic mind-stuff.

Samashṭi-Mahat-Tattwa समष्टि-महत्-तत्त्व —Cosmic or collective great principle.

Sāmīpya सामीप्य—Living in proximity with God with the attitude of a servant.

Sāmkhya-Yoga सांख्य-योग—The Indian school of philosophy propounded by sage Kapila.

Samprajñāta-Samādhi संप्रज्ञात-समाधि—Super-consciousness with thoughts and objects.

Samsāra संसार — World-process. Empirical existence.

Samskāra-s संस्कार—Mind impressions.

Samyama संयम—The power gained by the practice of meditation, concentration and samadhi.

Samyama-Jaya संयम-जय — Success or mastery in concentration, meditation and samādhi.

Sānand सानन्द—Full of bliss.

Sankalpa-s संकल्प — Thoughts and imaginations.

Santosha संतोष—Contentment.

Saraswatī सरस्वती—The Goddess of learning

Sārathi सारथि—Driver.

Sārūpya सारूप्य—Becoming similar to the form of God.

Sarvārthatā सर्वार्थता—Usefulness for all.

Sat-Chit-Ānand सत्-चित्-आनंद—Being, consciousness and bliss.

Satsanga सत्संग—Company of spiritual men.

Satwa सत्व—Purity, wisdom, harmony.

Satya सत्य—Truth.

Satya-Kāma सत्य-काम—Desirous of the truth.

Satya-Sankalpa सत्य-संकल्प—True resolve.

Śauch शौच—Cleanliness. External as well as internal cleanliness. One of the Niyama-s of Raja Yoga.

Savichār सविचार — With reasoning process.

Savikalpa सविकल्प — Superconsciousness pertaining to gross objects and thoughts.

Savitarka सवितर्क—With thoughts and with objects. Accompanied by process of rational inquiry.

Sāyujya सायुज्य—Merging in the nature of God.

Shabda शब्द—Sound, word.

Shakti शक्ति—Power, force.

Shaktimān शक्तिमान् — Possessor of energy.

Shaktipāta शक्तिपात — Bestowing of spiritual power upon an aspirant by a Yogi.

Śāligrāma शालिग्राम—The idol of God Vishnu, a spherical black stone emblem.

Shankar शंकर—The God Shiva. One of the Hindu Cosmic Trinity.

Shānti शान्ति—Peace.

Shareer शरीर—Physical body.

Shāstra-s शास्त्र — Sacred books, the scriptures or the sciences.

Shemushi शेमुषि—Intellect.

Śiva-Loka शिव-लोक—The Realm of Shiva.

Śiva-Pinda शिव-पिण्ड — The symbolic emblem representing Shiva.

Śiva-Randhra शिवरन्ध्र—Hole of the Shiva. A mystical opening.

Śoka शोक—Sorrow.

Śreya श्रेय—Way of higher renown.

Śruta श्रुत—Knowledge gained by hearing (when books were scarce).

Śukla-Dharma शुक्ल-धर्म — The good actions.

Śukra शुक्र—Seminal fluid, also name of a star.

Śūnya-Chakra शून्य-चक्र—The unmanifest plexus.

Śūnya-Samādhi शून्य-समाधि—Superconsciousness with a void mind.

Siddha-s सिद्ध—Perfected souls.

Siddhi-s सिद्धि—Psychic attainments.

Smriti स्मृति—(*i*) Memory, (*ii*) The codes of old Hindu laws.

Soma सोम—Moon, also name of a plexus near the spleen; a juice used in yajñas.

Śruti श्रुति—The Vedas and their branches.

Sthitaprajñā स्थितप्रज्ञा—With a steady wisdom. One who is established in inner realisation.

Sthūla-Bhoga स्थूल-भोग — Gross enjoyments.

Sukha सुख—Happiness.

Sūkshma-Prāṇa सूक्ष्म-प्राण—Subtle vital air.

Sūkshma-Shareera सूक्ष्म-शरीर—Astral body.

Sūkshmāvasthā सूक्ष्मावस्था — The state of subtleness.

Sūrya-Chakra सूर्य-चक्र—The sun plexus near the liver.

Sūrya-Nādi सूर्य-नाडि—The name of a nerve in the spinal column.

Sushumnā सुशुम्ना—The nerve current in the spinal column, most important of all nadis.

Sushupti सुषुप्ति—Deep sleep.

Sūtra सूत्र—Aphorism.

Sūtrātmā सूत्रात्मा—Name of a layer of air very high up in the atmosphere.

Swabhāwa स्वभाव — Nature. The universal consciousness that unites all in oneness.

Swādhishthāna-Chakra स्वाधिष्ठान चक्र—Plexus in front of the spinal column in the region of bladder.

Swādhyāya स्वाध्याय — Studying of sacred books.

Swapna स्वप्न—Dream.

Swara स्वर—The seven basic notes of the music scale.

Swarūpa स्वरूप—True essential state.

Swarūpa-Pariṇāma स्वरूप-परिणाम — Modification in the Chitta itself or in state.

Swarūpa-Sthiti स्वरूप-स्थिति—Establishment in one's essential nature.

Swarūpāvasthā स्वरूपावस्था—Essential nature.

Swa-Swāmi स्व-स्वामि—Master of self.

Swāti-Nakshatra स्वाति-नक्षत्र—Name of a moment influenced by an astronomical body. Name of a star.

Swātmā-Rāma स्वात्मा-राम—Sporting in the self and swarūpāvasthā.

Swayambhu-linga स्वयम्भु-लिङ्ग — The idol of the God Shiva. Of uncaused origin.

Swayamvedya स्वयंवेद्य—Knowledge out of one's own realization.

T

Tamas तमस्—Inertia, sleep, dullness, ignorance.

Tāmasik Samādhi तामसिक समाधि—Superconsciousness of inertia. Jada samādhi.

Tandrā तन्द्रा—Sleepiness, drowsiness.

Tanmātra-s तन्मात्रा—Subtle forms of the elements.

Tantra-Shāstra तंत्र-शास्त्र—A system of yoga books based on spirits and mantras.

Tanu तनु—Thinned out.

Tapa तप—Austerity and penance.

Tattwa तत्त्व—Principle, main element.

Tattwajñāna तत्त्वज्ञान—Knowledge of principles or of elements.

Tiryak तिर्यक्—Angular.

Trātaka त्राटक—Gazing continuously. Visual fixation.

Trayaṇuk त्रयणुक—A joint particle of three neutrons.

Triguṇātmikā त्रिगुणात्मिका—Having the three qualities — seer — seen— seeing.

Tripuṭi त्रिपुटि—The triad knowledge—knower—knowing.

Triveṇī त्रिवेणी — The confluence of Ganges, Jumna and Saraswati. The place where the veins Idā, Pingalā and Sushumnā come together.

Turīyā तुरीया — The fourth state transcending the 3 avasthā-s of waking, dreaming and deep sleep.

U

Udāna-Vāta उदान-वात — Vital air pervading the neck and upwards.

Udār उदार—Expanded.

Unmani-Mudrā उन्मनि-मुद्रा—A pose of meditation fixing the mind at a spot between the eyebrows.

Upalabdhi उपलब्धि—Gain, benefit.

Upanishada-s उपनिषद् — Name of series of Vedic books on Hindu spiritual subjects.

Upa-Prana-s उप-प्राण — Vital sub-airs.

Utpatti-Dharma उत्पत्ति-धर्म—Attribute of birth.

V

Vaikhari वैखरि—Sound as it comes out from the throat and mouth.

Vairāgya वैराग्य—Dispassion.

Vaiśeśik वैशेषिक—One of the six schools of Indian philosophy.

Vajrā वज्रा—Name of a nerve.

Vāsanā-s वासना—Subtle tendencies which give rise to desires.

Vaśittwa वशित्व—Control.

Vāta वात—Air, the windy humour, one of the Tri-Doshas.

Vātsalya-Bhāv वात्सल्य-भाव — Parent-like affection.

Vāyu वायु—Air, vital air.

Veda-s वेद—The scriptures of Vedas.

Vedic-Richā-s वैदिक ऋचा—The songs of the Vedas, mantras.

Veerya वीर्य—Seminal fluid.

Vibhūti-Pāda विभूति-पाद—The chapter on achievements.

Vichār विचार—Thoughts, or enquiry.

Vicchinna विच्छिन्न—Spread out.

Videha विदेह—Without the feeling of the body.

Videha-Mukti विदेह-मुक्ति—Liberation with the physical body still living.

Vidyā विद्या—Knowledge, science.

Vijñāna विज्ञान—Knowledge, science.

Vijñānamaya-Kosh विज्ञानमय-कोष — Intellect sheath.

Vikalpa-s विकल्प—Imaginations.

Vikāra-s विकार—Impediments.

Vikshepa विक्षेप—oscillation of the mind.

Vipāka विपाक — The cause of fructification.

Viparyaya विपर्यय—Wrong knowledge.

Virāt-Purush विराट्-पुरुष—Cosmic God.

Vishaya विषय—Subject, sense object.

Vishṇu विष्णु—The preserver God of Hindus.

Viśuddha-Chakra विशुद्ध-चक्र—Plexus at the throat.

Viśwakarmā विश्वकर्मा-Celestial architect.

Viveka विवेक—Discretion, discrimination.

Viveka-Jñāna विवेक-ज्ञान—Knowledge of discretion.

Viveka-Khyāti विवेक-ख्याति—State of full discretion.

Vrata व्रत—Pledge, fast, vow.

Vritti वृत्ति — Thought waves and imaginations.

Vritti-Nirodha वृत्ति-निरोध—Control of thoughts and imaginations.

Vritti-Sārūpya वृत्ति सारूप्य—The state of similarity of thoughts with the object under view.

Vyāna व्यान—The vital air pervading the whole body.

Vyāpya-Vyāpaka Sambandha व्याप्य-व्यापक संबन्ध—The relation between pervader and pervaded.

Vyasa व्यास—A sage who wrote a commentary on Patanjali's Yoga Sutras. He is also the author of Mahābhārat and Purāṇa-s.

Vyashṭi व्यष्टि — Pertaining to individual.

Vyutthāna व्युत्थान—Awakening from samādhi.

Y

Yadrichha यद्रिच्छ...Accidental.

Yajña यज्ञ—Sacrifice. The action of putting oblations into fire.

Yama यम—(*i*) Ethical restraints. (*ii*) The God of Death.

Yamunā यमुना—The river Jamuna. Also the name of a vein.

Yoga योग—The culture of thought power leading to God.

Yogāgni योगग्नि—The fire of Yoga.

Yoga-Nidrā योगनिद्रा — sleepiness overcoming while in concentration.

Yogī योगी—(An aspirant) practiser of yoga.

Yoni योनि—(*i*) The embodied, (*ii*) Female sex organ, (*iii*) Name of a mudrā in yoga.

Yuga-s युग—Cycles of creation.

OM

YOGA NIKETAN

Muni-ki-Reti (Rishikesh), Uttar Kashi and Gangotri

Founder

Shri 108 Brahmarshi Swami Yogeshwaranand Saraswati ji Maharaj (Former Rajayogacharya Bala-Brahmachari Shri Vyasdevji Maharaj)

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1. Rules for admission :—

   Minimum Educational Qualifications:— A student must possess a certificate of having passed one of the following examinations:—

   (*i*) Prajna (Sanskrit)

   (*ii*) Prathama (Sanskrit)

   (*iii*) Bhushan (Hindi)

   (*iv*) Prathama (Hindi Sahitya Sammelan, Prayag)

   (*v*) High School
2. Age—Minimum 18 years, and maximum 60 years.
3. The candidate should have practice of sitting in one of the prescribed postures for at least one hour and fixing the gaze at least for 10 minutes at a point.
4. He will have to stick to Satvik diet which consists of chapatis, rice, vegetables, fruits, milk, etc.
5. He should not indulge in smoking and intoxicants.
6. He should not eat meat, garlic, onion and should not drink.
7. He should have no vices.
8. He should possess virtues of austerity, sacrifice, control of mind and senses, detachment, tolerance and celibacy.

9. Admission is open to people of all castes, creeds, religions, cultures and countries. Free residence is provided. The inmates will have to pay for light and water.

10. Applications for admission are received early in October, the last date of admission being the 15th of October.

11. No fee is charged for Yogic instructions. Time Table of the Yogic Classes in the School of Yoga at Muni-ki-Reti (Rishikesh) is as hereunder :—

Morning : From 4 to 6.30 A.M. :

Practical lessons in Yoga for the realization of Soul and in visualization of various subtle objects in mental, intellectual and Anandamaya sheaths and subtle and causal bodies by means of giving lessons in concentration, meditation and super-conscious state.

From 7 to 7-45 A.M.

Yajna

From 8 to 9 A.M.

Asanas (Physical Yogic Exercises), Pranayama (Breathing Exercises).

From 10 to 11 A.M.

Swami Yogeshwaranand Saraswati ji Maharaj imparts practical lessons for realization of Brahma by means of distinguishing Purusha from Prakriti.

Evening : From 2 to 5 P.M.

Practice in the visualization of the sheath of vital airs (Pranas and sub-Pranas), various Chakras (Plexes), rising of vital Pranas and awakening of Kundalini.

12. The Yoga School at Muni-ki-Reti (Rishikesh) remains open all the year round. Besides this, Shri Yogeshwaranand Saraswati ji Maharaj teaches practical Yoga from 1st May to 12th June at Uttar-Kashi and from 15th June to 15th September at Gangotri.

13. Those who stay in the Yoga Vidyalaya just for a few months are not likely to benefit much as it requires years to achieve success in Yoga.

OM

YOGA NIKETAN

Muni-ki-Reti (Rishikesh)

Rules & Regulations for the Inmates of the Yoga Niketan

1. Accommodation is arranged in the Yoga Niketan for those who are interested in the study and practice of Yoga and not for those who wish to come only for a change.
2. As Yamas (Restraints) and Niyamas (Observances) form the basis of Yoga; they should be strictly adhered to.
3. Attendance in Yoga classes and in meetings organized by the Ashrama is compulsory.
4. Those who will stay in the Ashrama for less than fifteen days will not be allowed to attend the Yoga classes.
5. Yoga students are expected to observe silence at least for two hours daily.
6. It is essential that the inmates should behave with each other with love, courtesy and sympathy.
7. An inmate should make the best use of his time by avoiding:—

    (*i*) Useless talk

    (*ii*) Loud talking

    (*iii*) Indoor games, like Chess, Chaupar, etc.

7-A. He should co-operate in maintaining peaceful atmosphere and should not indulge in useless activities.

8. He should devote all of his time to concentration, meditation, contemplation and samadhi (super-conscious state).
9. He should be prepared to do most sincerely any service entrusted to him in the interest of the Ashrama.
10. Intoxication and smoking are strictly prohibited.
11. Onions, garlics, eggs and meat are also strictly prohibited.
12. It is necessary that both mind and body are kept pure, and the Ashrama is kept clean. Hence :

(*i*) Keep your cottage and the surroundings neat and clean.

(*ii*) Do not write anything on the walls.

(*iii*) For easing yourself use the places meant for the purpose.

(*iv*) Make use of dust-bins and waste paper baskets.

(*v*) Do not pluck leaves, flowers, fruits, etc. from the Ashrama garden.

(*vi*) Keep the garden clean.

(*vii*) Do not make the benches in the garden dirty.

13. The Ashrama runs a common mess for the inmates. They may, however, obtain permission to cook their own food but they will, in no case, be allowed to make use of fuel other than coal and oil in the kitchens attached to their cottages.

14. The Ashramites are required to pay for the light and water.

15. An Ashramite can keep a friend or relative in his cottage only after obtaining special permission.

16. An Ashramite who wants to be away from the Ashrama for more than fifteen days will have to vacate his cottage and inform the office to this effect. If he stays out for less than 15 days he will have to hand over all the keys of his cottage to the manager of the Ashrama.

BOOKS BY THE AUTHOR

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